



An ouerlighte and de-
liberation vppon the holy pro-
phet Jonas: made, and vitered be-
foze the kinges maiesty, and his
most honozable counsell,
by Ihon Hoper in
lent last past.
Comprehended in seuen
Sermons.
Anno. M. D. L.
Except ye repent, ye shal
al pearish.
Lu. xii.

Imprinted at London by
Ihon Wilsdale, dwelling in
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TO the most puiſſaunce
Prince, and our moſte redoubted
ſoueraign Lord Edward the ſixt, by the
grace of God, King of England, France,
and Ireland, defender of the faith, and
in earth next, and immediatlye under
God, of the churches of Englande, and
Ireland the ſupreme head. And alſo vnto
the moſt wiſe, godly, and moſt hono-
rable Lordes of his highnes priuy coun-
cel, his moſt humble, louing, and obedi-
ente ſubiecte Iohn Woper, electe, and
ſwoine Biſhoppe of Gloceſter, wiſheth
al grace and peate from God, with
longe, and the ſame moſt godly
and prosperous raigne ouer
vs, in all honoz, health,
and perpetuall
fellicity.

Nonge all other moſt noble and
famous deedes of kinges, & prin-
ces, none is moze Godlye, com-
mendable, nor profitable to the
Common wealth, then to promote,
* ii. and

The Epistle.

& set forth vnto their subiectes the pure,
and sincere religion of the eternal God,
kyng of al kinges, & Lord of al Lordes.
The shal iustice, peace, & concord raigne
the doore of Idolatrie be shut vp, by the
which hath entred all euyl, & kynges, &
kingdomes fallen into icopardy, as the
writynge of the Prophets do testifie.
But y more this noble fact is glorious,
godly, & princely, the more difficile, and
hard it is. For the enemye of God & of al
mankind, the deuyl, customably is wont
to deceiue the princes of y world so that
eyther they bitter ly neglect the religion
of the true God as a thyng falshe, & of
no estimation: eyther prouoke them cru
ellye to persecute it. If he can bring ne
ther the one, nether the other of these to
pas he wil do the best he can to preserve
a mixt, & mingled religion, that shal ne
ther playnlye be agaynst, nor wholye
wyth hym: And so vse the matter, that
partly gods truth shal take place, partly
the superstitious inuention of man: The
which mingled and mixed religion is so
much y more dāgerus: as it is accepted
for pure & good. Therfore it is earnestli
forbid,

Dedicatory.

forbydden by God, as the examplēs of
the scripture declareth. Jehu the kyng
of the Iſraelites when he had remoued
all groſſe & ſenſyble Idolatry: and wth
the ſweard had taken a way al the Ido-
latricall p^{ri}eſtes. iiii. Reg. x. is reprob-
ed of God neuertheles becauſe he walcked
not in the lawe of God wth al his herte
& left not the waies of Zeroba. And a-
gainſt the ſe minglers & patchers of Re-
ligion ſpeaketh Elias the Prophet. iiii.
Reg. xlviii. How long ſayeth he wil ye
halt on both ſides? If y^e lord be God, fo-
lowe him, if Bal, go ye after him. Cue
ſo we may iuſtly ſay: If the p^{re}ſſhod &
ministry of Chriſt wth his notes & mar-
kes be true, holy, & abſolutly perfect, re-
ceiue it: in caſe it be not, ſo lowe y^e pope.
Chriſt cannot abide to haue y^e leuen of y^e
phariſes mingled wth his ſwete flour
He wold haue vs ether hot, or cold, the
luke warme he vometeth vp: & not wout
a cauſe. For he accuſeth god of igno^{ra}ncy
& foliſhnes, y^e entēdeth to adorne & beu-
tify his doctrine & decrees wth human
cogitations. What kyng or prince of y^e
world wold ſuffer hys ſtatutes, lawes,
and teſtament to be cut of, and ſet on at

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euerye mans lyberty & plesure Should
not the same glozy, maiesty, & honour be
geuen vnto the lawes and testament of
Christ, that is sealed with his pzeious
bloude: The word of god wherwith he
gouerneth & ruleth his church, is a sep-
ter of yro. Psa. 2. & not a rod of wilow to
be bowed with euery mans finger, ether
a rede to be broken at mans wil: no, ne-
ther a pece of lether to be stretched & rea-
ched oute wyth any mans tethe. These
thinges be spokē of me most gracious &
vertuous king, to commend your maie-
ties & your most honorable councels do-
ynges that seke the glozy of God & the
restitutio of hys holy & apostolical chur-
che. The which thyng as your highnes
& your moste honorable & wise councel,
haue graciously begone: goddes mercy
in y bowels of Christe Jesu graunt you
most graciously to perfourme. The peo-
ple of England were oppressed with y
vpolente & cruel tyrannye of Antichrist:
darknes & ignoraunce occupied y mindes
almost of al men, so y fewe know y true
way to eternal saluacio. And yet many
pzinces & wise men delite and tarrye in
thys

Dedicatory.

this darknes, & can not oꝛ will not bear
noꝛ suffer the radiant and shining bea-
mes of the gospel, moze then the night
crowe can the beames of the sun: but y^e
merciful father of heuē shal beter their
sight when his good & merciful plesure
is. But the Lord be praised, your maie-
sty, your most honozable & wise counsell,
haue not cared what the greatest parte
but what the better doth: that the law,
of the high and mightye God, maye be
known to your highnes people, as dyd
Dauid, Josaphat, Czechias & Josias.
And in your maiestis so doing, ye bind
not only the true & liuing members of
Christ to geue god thanks in this be-
half, but also declare your self to be the
very sautour, nurse & helper of y^e word
of god, according to the saying of Esay
rliv. Persener gracious kig in this qua-
rel & dangerous enterpryce. Your high-
nes shal not nede to fear ether y^e strenght
oꝛ cautels of your enemies: for there is
no wit, wisdom, noꝛ counsel against y^e
lord, as Salomō saith. Pro. xxi. No al-
though they had siluer as the grauel of
the sea, & gold as cōmon as the clai of y^e

*.liii.

Arre:

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stretes. zach. ix. For albeft the hofe is prepared for the day of battail, yet the victoꝝy cometh from the Loꝝde. Prou. xxi. I am he sayeth the loꝝde that doth cofoꝝt you, what art thou y feareft moꝝtal man, either the sonne of man, y ſhal be made as hay: caſt thou foꝝget y loꝝd thy maker y ſtretcheth foꝝth the heuēs, & laieth the foundation of the earth. Eſa. li. Let theſe diabolical ſoundes, & ſpeakinges of euel mē, nothing trouble your highnes, noꝝ your wiſe & godlye counſelloꝝs: As lōg as the king is in his tender age his counſel ſhuld do nothing in matters of religion. For thoſe mēs foꝝliſhnes (rather I ſhoulde ſay malice) is condemned by the woꝝde of God y teacheth howe a kinge in his younge age with his wiſe and godly counſel ſhuld abolish Idolatry, and ſetfoꝝth the true and godly religion of the liuing God.

Thus declareth the notable and godly fact of Joſias that followed the religion of his father, not Ammon the Idolater, but of David, not declininge to the righthande, neither to the lefte hand. And deſtroid not onely the Images

Dedictory.

ges of his father, but also of Jeroboam
and of Salomon: 1. Reg. xxi. xxi.

This facter of Josias holpe hys godlye
counsellors, & vertuous priestes: Euen
so Joas beyng but a child was holp by
his counsellors in y^e like proceedings &
reformatiō of religiō. In case y^e princes,
bishops, & priestes had not known it to
be y^e comādemēt of god to haue obeyed
these ii. y^e & godli kings, they would
not haue consented vnto their procea-
dings. But we se how glad they wer to
do it. The princes & counsellors moued
no sedicion, the Bishop and the priestes
sought not for y^e defence of their propre
doctrin, ether to mingle theirs wth gods
but wer cōtent with the sole & onli law
of god. Ye noble princes & counsellors
praise be vnto the liuing God for your
great wisdō, & godly assistēce in this be-
half. And y^e lord be magnified in all the
godly and lerned bishoppes, and others
of this realme, y^e haue, & do put to theyr
helpes & studies to bring the church of
Christ to her old, and reuerend perfec-
tion againe. And all other that hyndre
your maiesties godly purpose, openly

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or secretly, God will doubtles reuenge
at length. The godly and vertuous be-
ginninges, most noble prince, of youre
father the kinges maiesty, Wherby the
bit. of a blessed memoꝝ, shal by youre
highnes godly be ended, in him that can
and will do all thinges for Chyiste hys
dear sones sake. And a .x. times the ra-
ther shal your maiesty restore againe þe
true ministry of the church, in case ye
remoue & take away al the monumētts,
tokens, & leauings of papistry. For as
long as any of the remain, ther remay-
neth also occasion of relapse vnto the
bolished supersticion of antichyist. Se-
ing I se in þe wrytings of the prophets,
God to require the obseruacion of his
law only, concerning religiō, & threat-
neth all princes, priestes & prophets wth
his displeasure that neglect or contami-
nate it wth their owne cogitations, I
can do no lesse, howsoever the worlde
shal take my doings, but exhort & pray
the magistrates to bring the church to
her first perfection. For if I should stu-
dy to please man herein, I were not þe
seruant of God. And I am afraid least
the

Dedictory.

the disease that infected the Pharises,
infecteth also many now a daies, that
minister in the church: vnto whō christ
spoke. Ihon. v. How can ye beleue that
seke glozy one of an other, and the glo-
ry of God ye cōtemne? God geue grace
I may not say. *Hinc illa lachryme.*

Helpe ye therefore O ye bishops and
prieistes, the kinges maiesties and bys
noble counsels procedinges, y al thyn-
ges may be brought to a perfect & Apo-
stolicall refozmacion: it is not insugbe
to lay the foundation of the temple, but
there must be builded vpon it gold, sil-
uer and pzeious stone. But in anys
case we must take hede we lai no straw
no2 Rubble vpon the foundation, if we
do, it wil be burned. i. Coz. iii. If we do
not build vp vpon the foundaciō, then
shal we be shent as the Israelits wer.
Aggeus. i. Let no man excuse him selfe
vpon the kinges maiesties age, for the
age can not excuse the kinges maiesty
it self. If his religion in his youthe be
according to Gods worde, he hathe the
fauour and promises of God to blesse,
pzeferne and kepe his maiesty and bys
Realme

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Realme, though the Deuill, & his members wold say nay. If in youth his maiesty take a wrong religiō, he shal be assured of gods displeasure, as it is to be sene. *iiii. Regum. xxi. Manasses beyng of. xii. yerres olde, was crowned kyng, & in hys youthe reuoked the Idolatrye that hys father Ezechyas had abolyshed, & in his so doing displeased haynously the maiesty of God, & at length was soze afflicted & punished for his so doyng. Behold the displeasure of God in a yonge kyng for a false religion. Iesachim crowned the eyghte yere of hys age, for the cuple he did in the syght of h^e Lord, was take prisoner by h^e kyng of Babylon. *ii. Ier. xxxvi. With all the goodly vessels of the Lorde. Thys kyng reigned but thre moneths and ten daies befoze the Lord reuenged the false doctrine he maintayned. These examples I dout not, wroste Godlye kynges, and vertuose counselors, moueth you to bee carefull of the true relygyon.**

The Lorde hath strength and power inough: seke ye him, & geue no place to h^e infirme

Dedictory.

infirm perswasions of the flesh, for the
Lord shalbe with you. Such as thinke
peace and quietnesse shall come to the
realme a better waye, then to haue the
true religion of God restored, they shal
know the contrary in the prophet. Je.
chapter. vi. the whiche Chapter if the
kings maiesty bear in mind & folow it,
is worth a kings reuenue: If a lord, y
value of his lād: if y bishop, the estimaciō
of his bishoprike: if the marchaunt the
gains of his laboꝝ: if the husband his ox-
en & plough. And y same cōmāded god.
Leuit. xxv. Obserue my statutes, & my
iudgemēts, then shal ye dwell safely in
the earth: & the earth shal bring forth her
frute, ye shal eat & be satisfied, & dwell
in the earth without fear. It is a fond o-
pinion most gracious kinge, & vnmete
for a chzistian man, to beare the magy-
strates of God in hand y incase the doc-
trin of chzist, & his holy sacramēts shuld
not be decked & set forth with these plau-
sible, & wel likinge ceremonies (y is to
speke plainli) w papistical supersticion
it were to be feared of sediciō & tumults.
Doutlesse if the Popes members
world

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Would not deceiue y people, but teach
them Goddes worde, the people would
sone se the truth, and willingly leue as
much as God and their king shuld co-
maunde them, as the gestes and factes
of Josias, and Joas declareth. Wooste
gracious kinge & noble counsellors, as
ye haue taken awaye the masse fro the
people, so take from theym her fathers
also: the Altar, Vestimentes, and
such like as apparelled her. And let the
holy communion be decked with y ho-
ly ceremonies y the highe & wise priest
Christ decked & apparelled her in synte
of al. And fro whence (mightyp rince &
soueraign Lord) springeth war & sedici-
on: Come they not from the onlpe God
being angry so: the neglecting of hys
law: so we be taught by Esa. l. And Je-
remy ix. saith: who is wise and vnder-
standeth this, and he vnto whome the
mouth of the Lord hath spoken, & de-
clareth wherfoze the earth pearissheth, &
is like vnto the burned wildefnes y no
man may passe by it: And the lord said,
because they haue forsaken my lawe,
whyche I put vnto them, and hard not
my wates, and walketh not therein, but

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folowed the despye of theyr hartes, and
after Baalim, as they wer taughte by
their fathers. And because we myngle
mens inuencions with his law: For he
sayeth, men worship him in vain with
the preceptes of men. Math. xv. And in
the. ix. of Jeremy, the Lorde declareth
other manner of causes of war and se-
dition. The forsaking of his lawe, not
to harken vnto his voyce, nor to walke
in his wayes, to go after the prauity &
euylnes of our owne hartes. The dicta-
ting & abuse of the Lords supper. i. Cor.
xi. Also the neglectinge of wyddowes &
orphelynes causes, not to iudge right
iudgement to y^e poore. Jerem. v. These
causes muste be auoyded, or else truly
the sayinge of Jeremye wil take place.
Chapter. vii. You trust in your selles, &
in lyes that nothyng p^rofytteth. The
neste way to retorne the hand of gods
anger and great displeasure against vs,
is to folow Josaphat the king, that ap-
poynteth good iudges & godlye priestes
in euery cite. The iudges to iudge af-
ter the true lawes of the realme, & the
priestes to do al thinges in the churche

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according to the word of God, which teacheth such knowledge & feare of God & of the magistrates, y^e all the wisdom, lawes, & booke y^e euer were made, be but counterfet & folish in respect of it. For euer had god in heauē, or king vpon the earth such a friend as is the holy bible. For it teacheth y^e people & subiects of y^e realm, the fear of god, obedience to the kinges maiesty, and his magistrates, & al mutual & fraternal loue. This example & counsell of Josaphat if it be neglected, ther cā no goodnes be among y^e people, as the terte saith: when prophcy wanteth, the people shalbe dissipated & scattred abroad. P^{sa}. cxxv. To the doinges of these godly offices shuld al men be exhorted, speciall^y suche as bear y^e name of bishops and priestes. If they wil not be desirous & glad to haue and keepe the ministry of the church to the p^{ri}matue & perfect state againe, the Lord both cry vengeāce towarde them, & wil not only require the losse of them selues, but also of all the people at their handes. Ezech. iii. xxxiii. Let them remember the complaynt of God
him

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him self. Jerem. l. My people hathe bene a lost flock, my shephards haue deceiued them, and haue made them go astray vpon hils. If these thzettinges wil not amend them, gracious kinge, and you my honourable Lordes of his high counsell, must do with them as the mariners did with Jonas. What that is, seeing it plesed the kinges maiesty & you my Lords of his moste honourable Counsel in the Lent to hear by me, I haue now at the request of many Godly persōs caused it to come abrode, and dedicated the same to your Princely maiesty, and most prudent Counsell, that your highnes may be bothe iudge & recozd of my doctrine vnto your maiesties true & louing subiectes. The which doctrin is catholicke, & godly in al things, nothing dissenting, but agreable with the Prophets and the Apostels, as I am (accozdinge to my bounden duety) readye at all tymes to make answer, if any thyng shall be attempted to the contrarpe. In case ther be now & the added a word

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more or lesse, or peradventure some sentence, yet I know wel the matter is not chaunged nor aultred, otherwise then I spake it befoze your ma-
lesty: for I haue memorials, wherin I wrot befoze, the inuention, orde, and disposition of all the matters I wold entreat vpon: As I vse, & euer wil do of all these thinges I speake in Gods behalfe to the people, wryte my selfe or cause an other to wryte, the pith, and disposition of al thinges I speake vpon, that I maye as well learne a farther knowledge my self therby, as make answer to mine enemies, if any shoulde accuse me of false doctrin. The God of all strenght and consolacion govern your Ma-
esty and your most honorable Coun- sel with his holye spirite, & geue you the victorie of al your enemies. Am

An. 1550. Septembze.

Hence the aungel of God flue in th-
tharmy of Sennacherib, gods enne-
my a hundzeth fourescore and

v. M. men. Anno. M. D.

CC. lxxviii.

1 fol
The fyrst Sermon made
the. xix. Day of February, in the
yeare of our Lord a. M. CCCCC. L. be-
foze the kinges maiesty and hys most
honorable Counsel, by Ihen Wo-
per preacher, vpon the ho-
ly Prophet Jonas.

A Preface vnto the Prophet.

It is thoffice and du-
ty of euery good child
that studiously labo-
reth to obey and fol-
lowe his fathers commaunde-
ment, befoze all things to know
perfectly the nature and condi-
tion of his fathers will. Where-
foze if he be ignozaunte: manye
times in the same thynges he
iudgeth best of, he moste offen-
deth, and the thinges most ple-
saunt and acceptable, as things
A.ii. most

The fyft Sermon

most displeaſant and vnacce-
table vnto his father, he flyeth
and refuseth. Euen ſo we that
be ſubiectes and the children of
God the father almighty, can
do nothing gratefullye and ac-
ceptably vnto his Maieſty, ex-
cept we fyrſte knowe hys good
woyl and pleaſure towardeſ vs:
oz elſe we ſhal there moſt offend
hym, where as we minde moſt
to pleaſe him, and againe hap-
lye to improue as parrityous
and heretical, that his wiſdome
approueth to be moſt Godlye
and profitable. Wherefore as
the fyrſte poynte of a lounge
Chylde, is to knowe what plea-
ſeth, and what dyspleaſeth,
what contenteth and what diſ-
contenteth hys father, leaſte he
ſhould by ignoraunce diſpleaſe.
where

2 fol
Upon the Prophet Jonas.

Whereas hys sonnelike affection by naturall zeale woulde please: so is it the second poyn²t of a good Chylde (hys fathers will once truely knowen) diligently to obserue and kepe the same, least he should by negligence or contempt be sene wilfullye to contemne the thynge he hathe wyth dilligence and studye obedientlye submytted hym selfe vnto. And incase (as suche cases be mooste common and dailye) that infyrmities or other occasyon leade the sonne from the obedience of hys father, the thyrde poyn³te of hys duety is, spedelye to acknowledge his offence, & desyre pardon & mercy for his transgression, as the prodigall and disobedient sonne did. Lu. xv. And

A.iii.

Da=

The fyrste Sermon

David, ii. Samuell, and so after the remission and pardone obtained, to be moze cyrcumspect and wise how he fall and transgresse againe. Psal. li.

These propositions and sentences be so true, that no reasonable man doubteth of them. But as the deuill hath lefte in the world no truth nor verity, which by argument and question he hath not called into doubt: so troubleth he in this case the myndes of men wyth two questions. The fyrst is, how & from whence the will of God maye be knowne. The seconde what the wil of god is: so hath he preuailed amonge men for sinne, that the truthe of these questions is vnknownen to the greatest part of the worlde, as
it

2 questions.

3 fol
vpon the Prophet Jonas.

it was in Moyses time, Christs time, and now in our time more ignorant and far from God, then thei. He perswaded in those daies that the wyll of God was not knowne, not frō heauen nor out of Scrypture Canonical, as the Patriarkes Prophettes, and the Apostles taught, but that it was known by the wytyngs, Decrees, and Statutes of men that were in the earth, and that the wyll of God was to do that man commaunded, and not that God commaunded. But as almighty God leste not hys churche then, without some that shuld kepe the truthe of bothe these questions amonge the people, to preserve them from the danger that must needs followe.

A.iiii.

where

The fyrste Sermon

wheras truth is not knobone,
So hath he Done now at thys
pzeſent time. And by the ſame
authoritye, as the Deuill au-
thor and father of al queſtions
and lies, was confounded the,
ſo is he nowe. Moſes inſtruc-
ting the people in the truth of
the fyrſte queſtion whence the
wil of God ſhould be knowne,
commaundeth them nether to
loke it in Egypt nor els wher,
but in the word of God,
Deut. xxx. And Saint Paule
dothe the ſame. Romaines. x.
and S. Ihon. i. ſaith: No man
hathe ſeene the father but the
ſonne and he vnto whome the
ſonne hathe opened the father
vnto. God therefore and hys
blessed wyll is knowne vnto
vs, becauſe he hath ſpoken vnto
to

4 fol
vpon the Prophet Jonas:

to vs by his dear beloued son.
Heb. i. as he spake before time
vnto the worlde by the Pro-
phets. From Christe therefore
and hys woorde commeth the
knowledge of Gods will, for
p father biddeth vs heare hym.
Math. iii. xlii. Ihon. i. Nowe
what his wil is, the truth also
appeareth oute of the booke of
God, and oute of none other
mans wytyngs. Mark. i. His
wyll to the world is thys: Do
penaunce and beleue the Gos-
pel. That is to saye: let euerye
man bewail, and repent him of
hys synnes, and desyre the re-
mission and Pardone thereof
for Christes sake. For whome,
the gospel sheweth, our synnes
shalbe forgiven. Ihon. i. iii. iiii.
v. vi. Math. xi. Rom. v. Eph. i.
Thys

The fyrst Sermon

This doctrine from the fall of man hath bene alwaies taught in the Catholycke Church of Christ vnto all nations, as the wytynges of the Prophetes and Apostles dothe testifie: in whom is fully, and abundantly contained al truth, and veritye, and leste here for our doctrine and consolation. Ro. xv. Among the which is also contained as a most faithfull witnessse of all truthe and veritye thysholy Prophette Jonas, who was send by God to the Citie of Ninue, to preach vnto them Gods pleasure, and amendment of life: or els wyth in forty daies, both they and the Citie should be destroyed.

This Prophet haue I take to interpretate for two causes

5 fol
vpon the Prophet Jonas.

tes. The one, to declare vnto his
kings Maiesty and hys most
honorable couंसel, that the doc-
trine we preach vnto his Ma-
iesties subiects, is one and the
same, with the Prophet, and
Apostles. And as olde as the
Doctrine of them both, and not
as newe as these papistes, and
new learned men of Papistry,
wold beare the people in hand.
The second cause is, to declare
whych waye the synfull world
may be reconciled vnto God.
And for the better vnderstan-
dinge of the Prophet, I wyll
deuide him into foure partes.
The fyrst cōteineth, into what
daunger Jonas fel by disobey-
ing of Gods commaundemēt.
The seconde part conteineth,
howe Jonas vled hym selfe in
the

The fyrst Sermon

the fishes bellye. The thyrde part containeth chamendmēt & conuersion of the Ninuities at the pzeching of Jonas. The fourth part containeth an oba iurgation, and rebuke of God, because Jonas lamented the saluation of the people & citye.

The fyrste part,

The fyrst part is deuided in to thre members. The one containeth the Ambassage and legacye of Jonas vnto Ninue. The other conteyneth Jonas dysobedience. The thyrde containeth the paine and punishmente of Jonas dysobedience.

The Ambassage is described with these wordes.

The word of the lord
came vnto Jonas,
the

6 fol
vpon the pꝛophet Jonas.

the son of Amithai, say-
ing: Arise, and get the to
Ninue that great city, &
crye oute againste it, for
theyꝝ wickednes is come
vp before me.

It is not the leſt help that the
reder oꝝ teacher of anye pꝛo-
fet oꝝ other part of ꝑ ſcripture
ſhal haue, to know of what pla-
ce, vnder what kīg, in what ſta-
te of cōmon welth: the pꝛophet
liued, & he purpoſeth to iteꝛpe-
tate: al theſe things as touchig
oure Jonas, is declared in the
iii. booke of the kinges, the. xliiij.
cha. He liued in Samaria vnder
an Idolatrical king Jeroboam,
the ſonne of Joas, a detestable
Idolater: & in Iuda at
the ſame time reigned king Amasias:
And

The fyrst Sermon

And thys Jonas labored in
the ministry of Gods word at
one time, wyth Amos, Oseas,
and Joell the true Prophets
of God. The state and conditi-
on of the commen wealth, was
troublous and very vnquiet,
for because the Israelites by
their Idolatry in folowing the
learning inuēted by man, and
leauing the word of God, God
punished thē with many great
and cruell warres. Yet after
his accustomed pity and com-
passion vpon those that he pu-
nisheth, to remoue thoccasion
that worketh Gods yre & dis-
pleasure he sent them dyuers
times his holy Prophets, that
shuld cal them from their Ido-
latry and corrupt liuing, as E-
lias, Elizeus, and this our pro-
phet

7 fol
vpon the Prophet Jonas.

phet Jonas, but al in vaine: they would be naughty Idolatoꝝ and vicious liuers continually, mawgre Goddes head, and would (as we now a daies, for the most parte do) rather geue faith vnto the Prophettes of men, and lyars, then vnto the prophets of God, that be true me: But their reward was (as ours shalbe, except we amend) vtter destruction, & losse both of them selues, and theyꝝ common wealthe. The Common wealth and state of Israel and Iuda, thus troublously being afflicted, the commaundement of God came vnto thys oure Jonas, that he shuld go to the great Citie of Ninue, as the text saith. In the which words note fyꝛste that no man can, or
may

The fyrst Sermon

may teach truly þ word of god
but he be called ordinarily, or
extraordinarilye. Ordinarilye
whereas is no corruptio of the
ministry in the church, nether
in doctrine, nether in the right
ministracion of the sacraments,
whiche be as seales and con-
clusion of Goddes holy word,
Wheras thys integritie I say
remaineth in the Churche, no
man oughte withoute the ap-
poyntment of the higher pow-
ers to intrude or appoynt him-
self to preach, or minister, as it
was in Moyses time and the
Apostles.

Extraordinarilye is, when
immediatly any man is called
by God: whereas the ministry
of þ church is corrupted, as it
was in the tyme of the Pro-
phets

8 fol
vpon the prophet Jonas.

phets and of Christ, that called
to minister such as the commō
face and greatest multitude of
the world wold not admit, no
not the high bishop, and those
that then were called the holy
church, as is to be seene by A-
mos, Jonas, Hieremy, Moses
and Daule, wyth other. They
are to be rebuked therfor that
intendeth and put thē selues
withoute lawfull callinge in to
the ministry of the church, ei-
ther with mony, or prater, and
by them selues into the church
which thing through al papis-
try is a cōmon practise & daily
vled thinge. For in case they
sought not of theyr bishoplike
more riches and honour, then
the necessary trauels & labors
that be anexed vnto the voca-
tion

B. f.

The fyrst Sermon

tion, they woulde not strue so
soze who might lepe vp first to
the Bishops and persones bo-
cation. There woulde not so
many princes contend, and la-
bour for the seat of Rome, the
nest of abomination. If there
were not in it rather the patri-
mony of Judas and Symon
Magus, then the labour of
Christe & Peter, more ease the
paine, more rythes then bour-
den. The text saithe that thys
prophet beyng called by God
was sente to Ninue. Of thys
cittyes originall, reade the x. of
Gen. It was the chief citty of
the Assirians, vnto the which
Jonas was sent: and the consi-
deration therof was: that in-
case the heade City be well in-
structed of a realme, there is
the

9 fol
vpon the prophet Jonas.

the better hope of all the reast.
Therefore God hath bled from
the begynnyng of Common
wealthes to be mercifull vnto
the greatest cities thereof, and
hath sent them most preachers
of the truthe, as it is to be sene
in these daies, what God hath
shewed vpon London. And as
he offereth them fyrste the to-
kens of his mercy, so fyrste he
reuengeth theyr vnkindenesse
with his punishment (if they
neglect and contene the grace
offred.) It is to be noted that
thys City of Ninue was Ido-
latricall, and gentillish, neuer
vnder the discipline and Doc-
trine of Moles.

Yet vnto it sendeth the lord
his prophet, to declare vnto þ
B.li. Jewes

The fyzt Sermon

Jewes that the ceremonies & workes of the law, wherof they most glozied and extolled themselves, wer not necessary to saluation, but geuen for a time to exercise their obedience in the commaundement of God: And to trust in Christ, of whō theyz rites & sacrifices were figures and shadowes of. Further the Lorde declareth by thys embassage vnto Ninue, that the ignoraunte and superstitious Gētils be more redi to receiue the liuing worde of God, then the hard harted Jewes: As it is to be sene at this presēt dai. More easy it is to conuert vnto God ten symple and ignoraunt soules, thē one that hath bene brought vp, & is wedded to the bugodlye Doctrine and tradi-

upon the Prophet Jonas.

10 fol

traditions of men. Moreover the Lord in seeking the wealth of these Arias, declareth that he is not only the God of the Jewes, but also of the Gentils. Rom. iiii. Act. x. The text declareth to what end Jonas was sent to the City. What to do: to bring in the Ceremonies of Moses law: Nay, but to crye out against it. That is to say, plainly and openly to shewe gods pleasure vnto them: and not againste one or two of the city, but generally against the whole City, without respect of persons: Against the kinge, the Princes, the lawyers, the priests, and the common people. And this was the duetye and office of all the Prophets.

Esay. lvi. Crye out and cease

B. iiii.

not

The fyrste Sermon

not: Also Hier. ii. vii. The same
commaundemente was geuen
to all the Apostles. Mark. xvi.
Math. xxviii. The same com=
maundeth S. Paule. ii. Tim.
iii. Preach in time and oute of
tyme. Thys is the note and
marke to knowe the bishoppes
and ministers of god, from the
ministers of the Deuill: by the
preachinge tounge of the gos=
pell, and not by hauinge, clip=
ping, vestimentes and vtward
apparel. The texte maketh an=
swer to an obiection that might
be demaunded: wherefore God
woulde sende Jonas, a man of
base sorte, to rebuke so greate
a kinge wyth hys counsell and
common wealth.

Because theyr sinnes
are

11 fol
vpon the Prophet Jonas.

are come vppe before the
face of the Lord.

Of thys aunswere we learn
three thynges. The fyrste that
the Lorde seeth, marketh, and
is displeased with our synnes,
althoughe we lyue in al securi-
ty and careles, as though oure
synnes offended God nothyng
at all. The seconde, as manye
tymes as God sendeth suche
Preachers, as wythoute feare
sheweth vnto the world Gods
woorde, and punyshmente for
synne, that theyr synne is full
ripe, and that they must either
amende at the Preachynge, or
btterlye to pearishe vnder the
plage, and scourge of God.

Thus Noah was preacher
before the floud, Jonas before
B. iiii. the

The fyrste Sermon

the destructiō of Ninue, Loth
of Sodome, Christ and his A-
postles of Hierusalem. Seyng
now that God hath sente hys
wozd, his king, his Magistra-
tes, and hys Preachers into
England, it is (take hede of it)
a very token that the sinnes of
Englande is ascended by into
his sight, and that out of hand
we amend, or sodenly to looke
for the most seuerē & cruel pu-
nishment of God. All men con-
fesse that sinne neuer so aboun-
ded, but none of vs saye: it is I
that prouoke the Ire of God,
and I wyl amēd. The nobility
putteth al the fault in the peo-
ple, the people in the nobilitye,
in the Bishops, marchauntes,
priestes, and other. But wil ye
be iudged at one woꝛde by the
testi-

12 fol
vpon the Prophet Jonas.

testimoni of a noble wise man.
Noble Esay the prophet saith:
The Ox knoweth hys Lord,
and y^e Ass hys owners stable,
but is me, ye sinful people, peo-
ple laden with iniquitye, a sede
malitious, lost childre: ye haue
forsaken the Lord, and the ho-
ly one of Israel ye haue prouo-
ked, as Esay. i. Let every man
looke vpon hym selfe, knowe-
ledge hys synne, and studie to
amende it from the hyghest to
the lowest: for the Lord is redy
to smite.

The thyrde doctryne out of
thys place, is a dyscription of
Gods nature, and longe suffe-
raunce towardes kingdomes,
realmes, publicke and priuate
persons: for whereas he might
moſte iuſtly punyſhe and take
venge-

The fyrst Sermon

vengeance vpon vs for sin, he is yet so merciful that he p̄mo-
nischeth, & foze warneth of hys
scourge to com, bi his p̄phets
apostles, & p̄achers, and wil-
leth the world to amēd: in case
they so do he wil turne hys p̄e
from them, if they wyll nat, no
remedy but vtter destruction,
as ye may read. Gen. vii. of the
flud. ge. xix. of sodome. Ex. xxiij
of Pharao. But let vs rather
follow the example of the Nin-
uites and amend, then the exam-
ple of the Egyptians, & p̄rysh.
Thus much is to be takē hede
of, in the legacye of Jonas in
the fyrst part of the chapter.

Nowe foloweth the second
part conteining Jonas disobe-
diēce after this sort in the text.
where vpon Jonas rose

13 fol
vpon the Prophet Jonas:

to flie frō the face of the
Lord into Tharlis, and
came to Japho, & found
a shyp pressed towarde
Tharlis, paying his pas
sage, he went into her, to
come wyth them vnto
Tharlis.

Jonas was cōmanded to cry
& preach against the Ninuites,
but being afeard, & suspecting
the difficulty of the vocation, flieth
an other way. Here first are two
things to be noted: whither he
flieth, & frō whence he flieth, the
text saith he fled to Tharlis,
whiche some men thinke is the sea cal
led Mare mediterraneū, but the more
true opiniō is, that Tharlis is the
citi called Tunes, or Carthage
Japho

The fyrst Sermon

Japho is the cite called Jopp^e,
pe, a hauē towne in Palestina.
He flieth from the face of god,
that is to wite, from the bene-
uolent and mercifull God that
appoynted hym to the vocati-
on of preachyng. Of thys text
we learne manye Godlye doc-
trines. First how harde & diffi-
cult a vocatiō it is, to be a prea-
cher, that incase he be not with
a singuler mercy of God com-
forted and strengthned, he can
not, nor it is possible he shoulde
preach truly Gods word, as it
is to be sene by Moyses: Exo. vi
vi. Esay. vi. Hier. i. ii. Math. x.
And in this ye may see the dy-
uersity betwene the ministry
of God, and of the Deuyll: of
Christ, & of antichrist. Christs
ministerye is full of laboures,
paines

14 fol
vpon the Prophet Jonas.

pains, sclaunders, and calamities. Antichristes is ful of ease, pleasures, comodities, and honours: as ye may se throught all the kingdome of the Pope: for ther is not a bishoprick nor benefice cā fal, but ten ar ready to take it or it com to the ground. Yea, and heape awaye the incumbēt wyth an Italion figge before time, as ye may rede of Victor the thyrd. The second Doctryne is, that who so euer leaueth vndone the office commanded vnto him by God, flieth from the fauour and good wyll of God, as it is to be sene. i. Regu. xv. Here be all bishops and priestes admonished to be ware how they leaue their duties and cures. They flie from the face of God as many as bear
that

The fyrst Sermon

that name and preache not the
word of God, and instruct not
the people after the mouth of
God. Miserable and cursed is
our time of gods owne mouth
that ther be such dum biſhops,
bnpreaching prelats, and such
asse headed Minyſters in the
church of God. Chryſt institu-
ted nether ſigers, noꝝ maſters,
but prechers, and testimonies
of his true doctrine. Mar. xvi
Mat. xxviii. Luke. xxi. Act. i.
He that leaueth thys doctrine
bntaught in the church, oꝝ tea-
cheth a contrary doctrine, flieth
from the face of God: and doth
incurre the daunger and dam-
nation that is wyrtten. Ezech.
xxviii. iii.

I wyll requyre theyꝝ losse
ſayeth God to the preacher at
thy

15 fol
vpon the Prophet Jonas.

thy hand. Let no mā therfore
be offended if the cryer speke a
gainst the faults of all degrees
without exception: seing he is
commaunded so to do vpo the
paine eternall of his soul. And
Paule sayth: wo be vnto me, if
I preache not. i. Cor. ix. Let al
men take hede to do the thing
that apperteineth to theyr of-
fyce, least they depart from the
face of the Lord: as kinges do
if they make any lawes contra-
ry to the lawe of God and the
lawe of nature, or suffer theyr
subiectes to be taughte in any
Doctrine for the saluation of
theyr soules, beside and contra-
ry to the expresse word of God.

The iustice departeth from
the face of God, when he for
sauor, preposterous pitie, or for
bybes

The fyrst Sermon

bisshes iudgeth not iustly. The gentlemen whē beside charity they helpe thē selues wyth the hurt of theyꝝ neighbors. The commons of euery realme departeth from the fauor of god, when seditiously, and inobediently they make tumults, and sedition, liftinge vp weapons against their kinge and rulers, which leadeth to eternal damnation. Rom. xiii. Rume. xvi.

But a man might say: that it is not so great a matter, if a man walke not in his vocation, neither yet is god so much offended with disobedience, but thys fleshly and peruerse opinion, maye sone be corrected, if mē wold consider the dangers that thys pooꝛe manne Jonas fell into, for his disobedience.

They

upon the prophet Jonas.

26 fol.

They be in number fyve. The fyrste is the perillous windes that troubleth the Shippe. The seconde, hys synne and disobedience is detected and made open by lottes. The thyrde, he is examyned what he is. The fourthe, he is constrained to geue sentence of death against hym selfe. The fyfthe, the Shypmen cannot saue hym. The syxt, he is cast into the sea.

The fyrst danger hath two partes: The one sheweth the daunger of the Shippe. The other sheweth howe the mariners behaue the selues in the tyme of theyr daunger. Of the fyrst thus saith the Prophet.

The Lorde hurled a great winde into the sea,

C.i. and

And there arose a mighty
tempest in the sea, so that
the ship was in jeopardy
of going in pieces.

Well, we maye thyncke to
escape the daunger of **G O D**
thoughe we neglect our due ty
and vocation, but truely it can
not be so. Whither sayeth Da-
uid, Should I go from thy spy-
rite, and whither should I fle
fro thy face. **Psal. cxxxix.** Ther
is no corner of the world wher
in manne maye hyde hym selfe
from the knowledg & punish-
ment of God, if we neglect the
worckes of oure vocation. He
hath all thynges in hys hand,
heauen, earth, the wyndes, and
the waters, wpth the which he
bleth

17 fol
vpon the prophet Jonas.

bleth to punish the wickednes
of transgressors wythal at his
pleasure, when he will, as it is
to be sene, Sam. i.

Of this place of the text, we
learn that whosoever contra-
rye to Goddes commaunde-
mente, studieth to auoyde one
euill, falleth into manye. The
byshop or the preacher that for
the loue or feare of the worlde
letteth to speake the truth, fal-
leth into the burning and dam-
nation of his owne conscience.
The people that agaynst god-
des lawe woulde defende the
pouertye of theyr bodies, losse
body, soule, wyfe, chyldren and
all together. The corrupte
Judge in searchynge to serue
hys owne tourne or hys fren-

C. ii.

Des

The fyrst Sermon

frendes in corrupting of iustice
bryngeth bothe hym selfe and
hys frend into the daunger of
eternal dampnation. The text
procedeth that sheweth howe
the Mariners behaued them
selues in thys daunger, the
which thing is diligently to be
noted. For in them is expressed
a very liuely Image of al men
that lacked faythe. howe they
feare about measure in þe time
of trouble. Theyr doynges is
expressed foure wayes: fyrste
theyr faythe. Seconde, eche of
thē called vpon his own God.
Thyrde, they exonerat the ship.
Fourth they wake Jonas out
of his slepe.

The feare declareth the great
nes of the daunger they were
in, & theyr ignoraunce of God,
who

fear

18
vcl
vpon the Prophet Jonas.

who onlpe comforteth in the
dayes and houre of trouble.

That euery man calleth vpon
hys owne God, it appeareth
ther wex people of sondry and
diuers nations, & also what is
common to all men vnder the
Sunne, that haue not lost the
vse of reason: when we be leste
desstitute of humane heelp, we
call vpon God, not for loue, but
for feare, as it is said: *metus primus*

in orbe Deos fecit. That is to saye:
feare was the fyrste that made
Gods in the world. These ma-
riners are of som part to be fo-
lowed, of som part not: that in
the daye of trouble they praye
we ought to folowe them: that
they praye not to the one and
sole God, but euerye man to a
sondry God, they maye not be

C.iii.

fo=

The fyrste Sermon

folloved. for there is but one
patron and helper for all men,
and he is neuer nor no where
known but by his word. His
reason knoweth ryght well in
the tyme of trouble that there
is a God, but who he is reason
cannot tel. Therefore woꝛship
peth also an idol of hys owne
heade, vnder the name of God
and then foloweth man, either
hys owne opinion, eyther the
tradition of hys elders. And
thys is the fountayne of Ido-
latrye, when that euerye man
thynketh hym to be his God;
that he hym selfe, his elders, or
custome hath taken to be god.
From hence came suche diuer-
sity of Gods among the Gen-
tiles, and so many patrones a-
mong the superstitious sort of
Chri-

upon the Prophet Jonas.

19 fol

Christians. The Gods al together be forbid. Exo. xx. Deu. v.

They lighten the hypp when they felt that prayers auayled nothyng, they tourne to labour, whych also eased them nothyng. Wherby we learne that al gods and goddeses be but vanity, sauyng our God the father of Iesus Chryste.

And no labour nor trauail auayleth wythoute the fauoure of God. Luke. ix. The woman had spente all she had on Physicions, yet nothing the better: so doeth the Papistes in Masses, and yet their conscience nothyng more deliuered from synne, and those that praye to Sayntes atteneith nothyng. If theyr request be sometime graunted theym, it is none

C. lll. othe

The fyfthe Sermon

other the a punisshment of their
Idolatry. ii. Thessalo. ii. The
fourthe thynge they do, they
wake Jonas.

But Jonas gate him vn-
der the hatches where he
laid him down and slept
bzed.

The text noteth ii. thinges;
one that Jonas slept, the other
how the mariners awoke him
to call vppon hys God. Jonas
sleepe signifieth two thinges.
fyrst, that whē we thinke oure
selues most at rest, then be we
most in daunger, as it is to be
sene by Balthasar in þe prophet
Daniell, and Math. xxiii. ii.
Thess. ii. Luke. xii. The second
is, to declare the nature of syn
whyles it is a committing the
pycke

20 fol
vpon the Prophet Jonas.

pycke and daunger thereof is
not felte, but it delyteth rather
man: So without feare, eat A:
dam and Eue the apple, Peter
Denyed Chryſte. And becauſe
God, out of hande punyſheth
not our ſynne, the deuill bewit-
cheth our myndes and wyttes
and beareth vs in hande, that
he wyll neuer punyſh, and that
God ſeeth not oure ſynne, nor
is not ſo greuouſely offended
wth our ſynnes. So yet ſlepeth
the ſinne at thys daye of them
that perſecute God and his ho-
ly word. The ſinnes of falſe or
negligente Byſhops and prie-
ſtes, the ſynne of the corrupte
iudges, and ſedytious people:
but it wyll awake one daye as
ye may read Gen. iii. and here
by our Jonas. At the houre of
our

The second Sermon

our death, sinne will awake: & with our owne sinne the deuill wil kil vs eternally except we awake betime. That they desyre Jonas to praye vnto hye God, it declareth that al Idolatrye and superstitious persons thynk one God to be stronger then the other. As it is to be sene in papistry at this present day, wheras it is disputed which Lady is best, our Lady of Bullaine, or oure Ladye of Rome, Sainct James in Italy, or s. James at Compostella. Farther this texte declareth, Idolaters alwaies seeke new Goddes whereas theyr olde God deceiueth them: so is it amonge Chrysrians when the matter is playne Desperate, they lot the matter, betwene
thys.

vpon the Prophet Jonas:
 thre, or foure Idolatrical Pil-
 grimages, whiche one of them
 shalbe the Patron of his helth.
 Whereas the word of God is
 knownen, there is no sute but
 vnto one God by the mediati-
 on of Christ: beside whom ther
 is no health. This God I com-
 mende vnto you: vnto thys
 God make youre prayers, for-
 sake that hereticall Doctryne
 that deuidenth your hartes in
 prayer part to God, and parte
 to saintes departed. For God
 is sufficient to healepe, and wyl
 healepe alone. Esa. lxiij. to
 hym be al honoz and
 glozy, nowe and
 euer.

The end of the fyrst
 Sermon.

¶ The seconde Sermon
¶ vpon Jonas, made by Ihon
¶ Woper, the, rrb. of Fe-
¶ bruary.

The Preface.



Nto euerye man is
appoynted hys vo-
cation: to one thyng,
to an other that: one
to a priuate, an other to a pub-
lyke vocation: and eche of the
eyther is lawfull, or vnlawfull.
That is vnlawfull that fygh-
teth and repugneth wyth the
word of God, as the vocation
of baudes, Idolaters, Wal-
mongers, common receauers
and maintainers of disers, and
dysse houses, wyth suche lyke.
In these, or any lyke, who soe-
uer continueth still wythoute
repentaunce, is subiect to eter-
nal

22 fol
vpon the Prophet Jonas.

shall dampnation. The other
vocation is lawfull, and stan-
deth wyth the worde of God.
Of the whych S. Paule spea-
keth. In what vocation anye
man is called, in the same lette
him abide. But this lawful vo-
cation we transgresse, two ma-
ner of waies. Either when we
beare the title or name of the
vocation, and do nothyng ap-
pertaining therunto (whyche
is condemned by god in that
he commaunded in Adam all
men to auoyd ydlenes. Ge. iii.
In the sweate of thy browes
thou shalt eat thy bread: and
Paule i. Thess. ii. Thessa.) Ey-
ther when we do, in the voca-
tion that we should not do. As
for example: a bishop to teache
false doctrine for a true.

¶

The second Sermon

A iudge that shuld iudgetrue-
lye corrupteth iudgement for
sauoure or Honp.

A marchant to ware rycher
by false contractes, or corrupt
wares. Into what danger ech
manne falleth that anye waye
transgresseth hys vocation, &
is to be sene by thys oure Jo-
nas, who in boiding of one dā-
ger falleth into syr, as ye haue
heard befoze: of the which fyre,
we haue spoken but of one.

And in the one noted manye, &
profitable Doctrines, as well
Declaring mā's infirmity, that
cannot healpe it self oute from
the dangers of the body, as of
the power & good will of God
that can & wil saue, both from
the daungers of body & soule.

Al

23 fol
vpon the Prophet Jonas.

All men confesse hym to be the true God, that can and wyl help al diseases, the Jewes, the Turkes, the Gentils, the good the bad. But therein standeth the daunger, leaste for the true God we call & inuocate a false God: and vnder the name of God we honor, and worshippe the Deuell, as these mariners did, when eche of them called to a sondrye God. And as the Gentiles doth that David spe keth of. Psal. cxi. that they sacrificed theyr Children to the Deuyll, and not to God.

David saith they offered to the Deuyll, that they thought was offred to God. And Paul i. Corinthyans. x. calleth the religion of the Heathen the Table of the Deuyll.

So

The second Sermon

So did the Jewes before vs,
and so do they in these dayes
nowe, & for every disease they
haue a soddie god and patrone.
For the pestilence S. Roch, for
the war S. Barbara. In this
danger of Idolatry be al they
that call vpon God, and praye
vnto hem otherwyse then hee
hath appoynted by his worde.
And here we be admonished of
two things. The fyrst, that we
offer none other obsequye and
religion vnto God, then he hym
self by his word requyret. If
we do, we offer an ydol of oure
own heade, and honor the De-
uel, vnder the parso, and name
of God. As those dothe & erect
and buylde vp Images, and
alters to saye masse vpon, in
the honor of God: whych god
never

24 fol
vpon the prophet Jonas.

neuer commaunded. Exod. xxi
Deutono. v. The nexte we be
here admonished of. is that we
cal vpon God only in the name
of Christ, for he is the doze, the
way, and the truthe. Ihon. x.
And he alone sheweth vs the
father. Ihon. i. and vi. Here be
condemned not only y Jewes
and gentiles but also as manye
as wold know, and come to the
father by Inuocatyon of the
sainctes departed, by Bulles,
Pardones, Peregrynations,
Masses and other. Let thys er-
roure be corrected, and let vs
leau calling every man to hys
owne GOD, and call onlye
vpon the only god that cā and
will in Christe heare vs, as he
hearde the Patriarches, Pro-
phets, and the Apostles.

D. i.

And

The second Sermon

And that this be done it is the office of the kings maiesty, hyg counsel, and al his Maiestates to se the true booke of God the holy Bible, to be taught and receiued of his maiesties subiects after the example of Moyses, Josua, Dauid, Josaphat, Ezechias, and Josias, the Noble Prynces of Gods people.

Ther was, and is one doctrine more, in that the Mariners did not only pray but also lightned the ship. That they prayed, and were not hard, ye learn what a vanity it is, to pray after the opinion of man. Nothing at all it auayleth. It neuer commeth befoze God, nor easeth the conscience of hym that prayeth.

Further that they do not
prai

25 fol
vpon the prophet Jonas.

onlye praye but also labourer:
we se our duetye, that as God
frely geueth healpe, so we must
trauell, and do the best we can
with praye, not only to receiue
and obtaine the free healpe of
God, but also to kepe it. Thus
I thoughte it good, to speake
before the second dāger, whych
is thys.

Jonas synne is detected by
lots, so saith the text.

They saide one to the
other, come lette vs caste
lots, that we may know
for whose cause wee are
thus troubled, and so thei
caste lots, and the lot fell
vpon Jonas.

When they perceyued the

D.ii,

tem:

The second Sermon

tempest ceased not with pray-
er and deuotion euery man vn-
to hys god, they vnderstode &
such desperate daunger coulde
not come, but onely from & yre
and displeasure of god for some
notable and wonderfull crime.
And the more was the fear, be-
cause & crime was not known
nor no man would be sene cul-
pable of it. They thoughte it
good therefore, to searche the
guilty and offender by lots. And
myssed not of theyr purpose a-
dele, but founde Jonas the re-
bellion of God to be the occasi-
on of theyr trouble.

Of this text we be learned
that the cause of all trouble in
publicke and priuate persones,
is syn, as we rede Deut. xxviii.
Leuiti. xxvi. That vnderstode
the

26 fol
vpon the pꝛophet Jonas.

the Mariners. And in case we
be wyse, we wil vnderstand the
same and amende it: and not to
attrybute oure aduersyties to
sunne, oz mone, starre, oz planet
as fooles do.

Of thys text we learn again
how so euer sinne be hid for the
time, yet at lengthe it wyl be
knowne, some by one meanes,
some by the other. By lots are
our Jonas, and Ahab Iudicum
i. Samuel. xliii. by theyꝝ owne
confession, as Dauid ii. Samu.
Let no man therfore thinck to
kepe alwaies his sinne hid.

Farther here we learne how
euerpe kingdome and common
wealch may be appeased when it
is troubled. If the chiefe Cap-
tains and principall occaspous
of the trouble be known and re-
moued,

The second Sermon

moued, then shal peace, ioy, and
quietnesse followe in the Com=
mon wealth, els neuer, excepte
the Scripture of God be false.
Men of the best iudgemente in
Ciuill matters many times vn=
der the name and similitude of
a Shyppe, vnderstand the Com=
mon wealth: in case the Shyppe
whych is the common wealth
be troubled, the maister of the
Shyppe that is the kynge wyth
hys counsell inquireth diligent=
ly of the authoers of the trouble
or elsse the tempest of trouble
shal neuer cease. At thys daye
gracious kinge, the Shyp of the
Common wealthe is sore mo=
ued wyth wyndes and Tem=
pestes. Here youre Maiestye
and youre mooste Honourable
Counsell maye not cease if ye
would

27 fol
vpon the Prophet Jonas.

would the Ship to come to rest,
but take the paine to find out the
authorz of these troubles.

In case ye wyl, (as in dede
ye must) by some meanes fynde
out the occasions of these trou-
bles and vnquietnesse wythin
your Mostestes Realme : ye
shall not find as many reporte,
the Gospell to be the cause ther
of. For it is the worde of peace,
and the Disciples therof be as-
sured of all grace and Gods fa-
uoure. Deutronomy the eyght
and twenty: and Chyste appea-
red wyth hys presence the tro-
blous waues of the sea. Iho. vi
vpon whome then will the lot
of vnquietnes and trouble fall
vpon Jonas, that is to say, vpon
euery man that neglecteth hys

D, llll. voca=

The second Sermon

cation. & Dothe not as he is byd
as when he that should styr the
rother in a ship, leaueth her to
waues: he that shuld stryke the
sailles, stretcheth them to moze
winde, and so to conclude none
taketh hede of that he should.

My gracious Lord and kyng,
and ye my Lordes of hys most
honorable Counsell, how many
Jonasses shuld there be found
in England: doubtles to many
in euerpe condition and sozte of
people within thys realme, a-
mong the nobles, lawyers, by-
shops, priestes, and the commo
people. Examine all apart and
proue: the nobility make vnprou-
fitable expenses, moze the their
habilitie can or is hable to sus-
tayne. They fede a sozte of Id-
dle, and neuer commended sozt
of

upon the Prophet Jonas.

28 fol

sort of people, nether by Gods labours, nether by mans labours: they them selues liue Idle, and wil not labour nether with hād neyther with wyt. What must follo w but trouble of the shyp, that is to saye oppression of the poore. Clay. v.

The lawyers in al causes hath moze respect to lucre and van- tage then to iustice, in so much they reioyce, and of other soles be reioysed at when thei can o- uercome in a false cause, and so they theuerye catcheth by the labours and swee t of the poore.

The Bishops and p̄yestes vnquiet the shyp of this realme two manner of wayes. One by the neglecting of theyr duetye thother by a Defence of a false & Dam-

The second Sermon

Damnable superstition. In the
primitiue and Apostolical church
the office of a Bishoppe and
Priest was to teach in the con-
gregation of the faithfull, the
doctryne of the Prophets and
Apostles: according to the com-
maundement of Christe, Ma-
thewe. xxviii. Marke. xvi. E-
phesians. ii. Nowe is thys inte-
grity tourned into false Idola-
try, and deuillish superstition;
to syng, and saye Masse in the
congregation of GOD. Thus
like theues & murtherers they
do the abomination commaū-
ded by man with massing, con-
iuring the holye water bucket,
and suche lyke, and leaue the
preaching of Goddes word as
God commaundeth, and as the
Prophets and Apostles haue
left

29 fol.
vpon the Prophet Jonas.

left vs example. And say when
Godly kings and maiestates
requyze and commaunde a re-
formation of theyr euils: the
ministry of the church is con-
temned, with such false sclau-
ders, as the Ignoraunt people
wyl do more for the Bysshops
and priestes of Baall, then for
God, Goddes word, or hys an-
noynted Magistrate, as it ap-
peared this last sommer.

The people and commu-
naltie of thys Realme trouble
the wypp of this cōmon wealth.
For doe the kynge and Magi-
strate what he can, the people
wyl neuer be content. Manye
of theym lyue in ydlenesse, and
wyl not labour: and in case they
cannot haue that they woulde,
they conuert them selues to se-
dition and treason: and care no

The second Sermon

more to kyll and oppresse theyr
lawfull kinge and magistrates.
then the deuill cared to kill Adā
in Paradise. Genes. iii. They
shuld call vnto the Lord for re=
dres of theyr things, and not to
redresse it them selues. Psal. l.
How is it possible where euery
sort offendeth in the Common
wealthe, but that the Ire and
vengauce of God should send
vnto our Wyp windes of aduer
sity. I knowe that Jonas was
neuer better knownen to be the
occasion of this Tempest in the
sea, then I knowe these foure
sortes of people to be the trou=
ble, and wyl be the destruction
of this common wealthe if they
be not found out by lot and wis
dom be time. But a man might
aske what should the kings ma
iesty

30 fol
vpon the Prophet Jonas.

iesty do in suche a case wyth all these iiii. sortes of Jonasses: let his maiesty learne of these mariners, then shall he do well: as they did wyth Jonas, so the kynges Maiesty must do with these iiii. sorts of people. What they dyd, the Prophet shall tell hys owne tale, and declare the thyrd danger he fel into, which is the examination of Jonas in thys forme.

They saide vnto hym,
Shew vs I pray the, how
this trouble hapneth vn-
to vs: What is thine occu-
pation: Whence comest
thou: What country man
art thou: Of what nati-
on art thou:

In

The second Sermon

In these Ethnicall Maryners
we se a singuler discretiō, wyse,
and humanity. What if our ma-
riners Christians had suffered
the like daunger and detrimēt
for any mans sake within their
ship. Doubtles they wold haue
swozne, and out of hand wyth-
out examination haue cast him
into the sea. But these men be
wyse that they doe not onlye
search to knowe hys faulte by
lottes, but diligentely seeketh
to know al the circumstaunces
how he fell into this daunger,
leaste Jonas shoulde accompte
hym self vniustly condempned.
Of this doing of the Maryners
we learne two things. One hu-
maniti towards thafflicted per-
sons: Choother that al kinges &
magistrates ought to condemn
this.

32 fol
vpon the Prophet Jonas.

this law as a thing pestiferous
and damned by gods lawes to
execute sentēce against any mā
befoze his cause and matter be
hard: for it is contrary to þe law
of god, the lawe of nature, & the
law of man. Nea god comman-
deth that no man shuld be con-
demned with the testimonye of
one mā. De. xviij. Here is for the
kinges maiesty and his counsel
one moze Doctrin to be learned
of these mariners. I said y four
sorts of people wer thoccaspon
of the trouble of his maiestyes
ship, this realm of Englād, but I
said not that euery mā of these
iiii. sorts was guilty of the tepest
therfoze ther muste be lots, and
examinaty on of cuerye degree,
and of eche Persone in his de-
gree, that the innocente be not
pu-

The second Sermon

punished, neither the transgres-
sours fauored. And these muste
be examined by the master and
hys shipmen, that is, to our pur-
pose, of the kinges maiesty and
counsel. So that in case þ god-
ly without respect of persones,
seke to know, and vpon truthe
and knowledge, punish as they
know, the ship of thys common
wealth shall reaste in peace and
quietnes, if it be not serched for
and amended, the shippe of the
common wealth shal at last
be burst in pieces, which
the Lord defend.

Amen.

The

The thyrde Sermon
vpon Jonas, made by
Ihon Hoper the v. of
March.

The Preface.



We neuer reade in a-
ni writers whether
they be holy or pro-
phane of any king-
dome or common wealth that
continually endured w^othout
tumultes, sedition or war, ey-
ther by fo^reyne and outwarde
ennemtes, either among it self
by conspiracy, treason, and dis-
obedience of subiectes of the
same Realme, and the same e-
uill not beinge in tyme taken
hede of, and redressed, brought
alwaies the kingdom or com-
mon wealth from trouble and

E. i. seditt:

upon the prophet Jonas.

sedition vnto bitter ruyne and
confusion. We wil omit & passe
ouer to speake of the kingdom
of the Assirians, the Persyans
Greekes and Romaynes (al-
though of theyr original, conti-
nuance and destruction, þe ho-
ly Byble maketh in Daniel the
prophet, and other places of þe
Scripture maketh mentiō of)
he wil speake but of two king-
domes, of Iuda and of Israel,
What troubles, contentyons,
warres, sedition and rebellion
they suffred, and at laste came
cleane to noughte, the bookes
of the kynges and Chronicles
dothe record, and the Prophet
Jeremye. What the causes of
these troubles and destructiō
were, the godly readers of the
scriptures be not ignoraunte:
But

But the men of that time, the
Princes, the Kynge, neither
the priestes wold vnderstand,
but assygned false causes, the
preachynge of Goddes word.
iii. Reg. xlii. For thus saith
Ahab vnto Elias the prophet:
art not thou he that troubleth
Israell, and so sayeth the peo-
ple. Hierem. xlii. The word of
god that thou hast spoken vn-
to vs in the name of the lord,
we wyl not receyue it, but we
wil do whatso euer seme vnto
vs good, that we may do sacri-
fice vnto the Quene of heauen
and offer oure offrynges vnto
her, as we haue done, and our
fathers, our kings: & our prin-
ces, in the Cittes of Iuda, and
in the stretes of Ierusalē: then
had we aboūdance of all thyn-

The thyrty Sermon

ges, and wel was it with vs, & we felte no euell. As soon as we lefte offering to the Quene of heauen, and Sacrificed no moze sacrifice vnto her, we lacked all thinges, and be consumed with warre and hungre. But the true Prophettes of God shewed the true causes of these euilles, to be the contempt of Goddes word, as Elias said vnto Ahab: I trouble not Israell, but thou and thy fathers house troubleth it. For ye haue forsaken the commandement of the Lord, and thou goest after Baalim. But the princes and the people continually defended the false causes, and accompted the Prophets of God that wold haue corrected theyr ertour, to be se

Dis

34 fol
vpon the Prophet Jonas.

ditions and traitterous persōs
and euen so persecuted and kil
led them for theyr true Prea
ching: Til at the last they peri
shed and theyr realm with the
as ye may rede. iiii. Reg. xlii.
and in the last booke of the chro
nicles in the last Chapter. Un
to the lesson of those ii. Chap
ters, I exhort the wise, & god
lye hearer. For ye shall gather
of those places that the con
tempt of Gods word was the
occasion of the losse of theese
Realmes.

The same euill bereth vs at
this present daye. The shyp of
this common wealth of Eng
lande is tossed vpside downe,
and the occasion therof is im
puted and layde vnto Chryste
and his holpe worde, though
falsly,

The thyrd Sermon

falsly, for Christes nature is to
apeace and quyet all troubles
and tempestes wyth hys pre-
sence. Thon. vi. Therfore thys
falle and preposterus cause of
trouble must be taken hede of,
if we wysh the ship of this king-
dom to come to rest. We shal
neuer byrnyng it to passe vntyll
such time as we agre and con-
fesse that Jonas is thoccaseion
why the realme is thus vni-
eted, that is to say, as many as
be in this realme, that neglect
or peruerse theyr appoynted
vocation.

I laide, O Kynge, that Jo-
nas myght be founde amonge
foure sortes of people wythin
poure Matestyes Realme, a-
monge the priestes, noble men
lawyers, and the common peo-
ple

35 fol.
vpon the Prophet Jonas.

ple. But least anye man should
thynke I condempned euerye
man within the shippe of your
common wealthe, we wyll fol-
lowe the wysdome and comen-
dable doinges of these shyppe-
men, whiche were not only con-
tent to haue found out Jonas
(the cause of theyr trouble) by
lots, but also diligently they ex-
amin him: So the same thing
most gracious kinge we muste
do. But befoze we take vppon
vs theyr examynation, we wil
pray vnto almightye God for
hys holye spirite of wysdome,
least in thys necessary and pro-
fitable examynatyon, we erre
and be deceiued. And also that
they vpon whome the Lottes
do fall, and can not iustlye ex-
cuse theyr faulter, may learne

C. iiii,

to

The thyrd Sermon
to amende theym, and tourne
vnto the Lorde, and from
hensforth maye lyue
in purite and in
nocencye of
truthe
and vertue all the
dayes of theyr
lyues.

So be it.

The ende of the
Preface.



upon the Prophet Jonas.

76 fol



Hue ye not hearde
how Jonas for the
contempt and diso-
beying of his voca-
tion, to haue fallen
into vi. great daungers. Of it.
we haue spoken, and now we
become to the thyꝛde, wheras
he and hys factes be diligent-
ly examined, which doubtlesse
was a greate crosse and trou-
ble vnto him. For there is no-
thing that displeaseth manne
more then to haue hys faulces
hydden, to be broughte vnto
lyghte and knowledg. God
not wythstandyng suffereth
that many times for our good
and profytte, that we beyng
brought vnto acknowledge of
oure synnes, myghte hate the
same, and pray for the remissy-
on

The thyrd Sermon

on thereof, and so is it better,
(howe so euer the blynde flesh
iudgeth) to haue oure synnes
(if God wyll) opened for oure
saluation, then hyd to our losse
and damnation. In thys exa-
mination we see not onlye the
Danger of Jonas, but also the
Office of euery good maiestrat
that meaneth to quiet and rest
hys commune wealth, beyng
in trouble.

Those shoulde be examy-
ned, that by any sign, or proba-
ble suspition seme to be the au-
thors of tumultes. And thys
blinge moderation in examy-
ninge, the innocente and good
shalbe fre from payne, and pu-
nyshmente: and the Culpable
and gyltye, founde worthe of
correctiō, fyrst therfore let vs
exa-

Upon the Prophet Jonas.

37 fol

examin the bishops & prestes:
whether those y knowe the will
of god by his holy worde, dilige
ntly teache and preache the
same vnto other. Then whe
ther any mā of that vocation
teach fallie doctrin in the chur
che of Christ. If the one do to
litle in the fyrst, & the other to
much in y secōd: or thone neg
lect the fyrst, and thother to di
ligent in the second, both these
be Jonas, & occasion that the
ship is moued. Against the neg
ligent sozt speaketh Ezechiel
iii. xxxiii. & Ag. i. with vehemēt
wordes: & threatheth eternall
dampnation to suche as prea
cheth not, nor buildeth vp the
temple of Gods congregatiō:
likewise Saint Paule. i. Cor.
ix. Agaynst those that teache
false

The thyrd Sermon

false doctrin speaketh Chyſte
Jo. x. and Paule. i. Timo. iiii.
Hiere. xiii. Amonge the noble
men, Jonas that troubleth the
common wealth may be found
among two ſorts of them. The
one of them hath ynoughe ge-
uen hym from God, yet is not
content therwyth, but for a-
uarice, and loue of him ſelf, and
his inſatiable Couetouſneſſe,
ſcrapeth, and gathereth toge-
ther, whether wyth the lawe or
agaynſt the lawe it maketh no
force, ſo he haue it. So this Jo-
nas and troubler of the ſhippe
wyth al iniuries and wronges
rather would adde ſomewhat
where in deede is to muche,
then to depart a lytle wheras
is nothyng at all. And in bayn
glozy and pryde of the Ser-
mon

upon the Prophet Jonas.

38 fol

men of the worlde, they wyll
condempne and dysdayne the
very Image of G O D in the
poore, againste whome spea-
keth Salomon. Prou. xliiii. he
that calumniateth the poore, a-
braydeth hys creatour. Take
exāple hereof, oute of the ix. of
Ihon: how the general counsell
of the Phariseis layde to the
poore blynd man hys blindnes.
Theyr reproch of Gods work
was reprehēded: and thinsaci-
able and couetous heartes of
them be condempned by Esay
the Prophet. Chapter. v. Cur-
sed be ye that Joyne house to
house, & field to fielde. The ex-
peryence of thys curse had A-
hab, that vngodlye toke from
Raboth his vinyard. If these
menne that hathe ynough wil
not

The thyrth Sermon

not moue the wypppe of youre
highnes common wealthe: let
theym leaue theyr raueninge,
and geue god thanks for that
they haue, & to theyr abilitie
healpe, and not rob the poore.
The other sort of noble or gen
tlemen y make moze expence
then their reuenues and cōdi
tion is able to bear, and liueth
by Dyle, Cardes, whozedome
fraude, gyle, Deceyt, thefte and
suche like: Indifferent exami
natiō, not only by gods lawes,
but also by mannes lawes, will
proue the not only to be dyso
bedient Jonas, but also starke
theues. The lawyers if they
be examined diligētly, ther wil
be so many found amonge the
to vnquiet the wypppe of thys
commune wealth, that few or
none

39 fol
vpon the prophet Jonas.

none wilbe found clere. And among the lawyers I put iudges, and Justices, the one for gain, careth not to defend the faultest cause and most vntuſte matter y can be brought vnto him, & promiſeth (like a thiefe) the cause to be good, till he haue emptied his poze Clyentes pourse. Then wafſeth he hys hâdes, with as much foule honestye, as he can, and referreth the Doubtfull cause aboue hys learning, to the ignozant men of the Wyre, to bee iudged at home like a ſole, whereas hys pourse cā no lenger cause hys prattler and ignoraunt lawyer to kepe his cause alofe & oute of y Wyre. And in dede ſuche a ſubiecte as can not find in hys hart after gods lawes to ende
hys

The thyrd Sermon

his contention without stryfe
by the arbitrimēt of those that
be hys neyghbours, is worthy
to fynde such a Jonas as wyl
neuer leaue blowynge at hys
pourse, tyll he haue vnbladed it
euen to the bottome, and haue
caused him to spend asmuch in
recoverye of twenty shillings
by lease, as he might haue pur
chased twenty shillings in fee
simple. I dampne not the law
that is good, but these theues
that abuse the lawe, for theyr
Doynges is nothyng but guile
and deceat, and a noble kinde
of theuery. Against the whych
speaketh zachary in his v. cha.
And God. Exo. xx. Deutro. v.
Thou shalt commyt no thefte.
Thou shalt geue no false testi
mony againste thy neyghboz.
These

upon the Prophet Jonas.

-40 fol

These Jonasses doth not only
geue false testimonye, but also
for lucre defendeth the same:
And not for a dai but for a yere
and yeres. The more shame it
is to be suffered. The iustices be
also Jonas, for they receiue re-
wardes and bribes, which bliu-
deth the eies. De. xvi. and ma-
keth them to corrupt iustice so
they eternall dampnatyon yf
they amend not. Against whiche
speaketh Salomon, Pro. vii.
He that quyteth the euil doer,
and condemneth the innocent,
be both execrable and damned
before God.

Among the common people
ye shall also finde many Jonas-
ses, but that we mai the better
espy them oute, we will deuide
them into the rustikes or peo-

ple.

The thyrde Sermon

ple of the country: and into the
Citizens. And euery coutry
or husband man that liueth not
of his labour, and geueth hym
self to Idleness, and so moueth
sedition and treason agaynst
theyr labours, and Magi-
strate, or prouide in theyr con-
uenticles, and assemblies speake
euell, curse or prouoke anye
thing agaynst their maiestates,
they can not wyth learn, nether
to know God, neyther to obey
theyr Prince: these be those a-
monge this sorte of people
be Jonasles, and troubleth the
state of this realme. Amonge
the Citizens be a great num-
ber that trouble the wyppes al-
so, as adultrous unpunished,
the fraude and gyle of the mar-
chaundise, idleness the Mor-
ther

41 fol
vpon the Prophet Jonas.

ether of all Mischiefe, Theftes;
murther, blasphemous othes,
conspiracie and treason, wyth
open flander, and rebuke of
Goddes mooste holy worde.

These thynges and suche lyke
tosseth þe poze ship that hardly
she can saile aboue the water.

And so displeaseth the maiesty
of God, that he wil neuer cease
from sending of tempestes, tyll
those Jonasses be amended, or
cast into the sea.

But before I come to Jo-
nas aunswere vppon hys exa-
mynatyon, because I knowe
thys sayinge to be true: *obsequio
am amicos, veritas odium parit.*

That is, flatterye obtayneth
frendship and the truth disple-
sure, lest any mā should for my
truth and liberty be offended,
I wil briezly purge my selfe.

I. ii.

Dout:

The thyrd Sermon

Doubtlesse it were pleasure to me to speake nothyng at all in case the necessitie of my vocation, the danger of these Jonasses, and the saluatiō of thys shippe of our Commonwealth forced me not thereunto. As touching my selfe, I am called vnto thys place to crye, in case I do not, I knowe al the bloud of these Jonasses shalbe requited at my hand: which God forbid. It were better I shoulde call so hard, as heauen & earth myghte sounde agayne of my voyce.

The saluation of these wycked Jonasses moueth also to speake in thys matter, & wyth the trompe of Goddes worde to wake thē out of theyr slepe, leaste they slumber and rest so longe

42 fol
vpon the Prophet Jonas.

longe in theyr wickედnes, that
they go sleeppynge to eternall
dampnation. These therefore
I call vppon for the amende-
ment of theyr knowledge and
lyfe.

Farther the loue I beare vnto
the kinges Maiestye and to
this Common wealth of Eng-
land compelleth me to speake,
seyng I se the angry hande of
God already stretched forth
to punyssh vs, if we awake not
oute of synne. Laste of all, be it
known to all menne that I
speake in the condemnation of
the euyll, and commendatyon
of the good. And that all men
may easily fynd out and knowe
amonge theese foure sortes of
people, the Jonasses, and trou-
blers of thys shyppe and com-

A.iii,

mon

The thyrth Sermon

none wealthe of Englande, I
grue you one mooste true and
generall rule, whyche is thys:
Who so ever, or of what so e-
uer degre he be, that is or the-
weth hym selfe to be offended
wyth thys my free and indiffe-
rente speakinge of **G O D S**
word, he or they (be they what
they be may) are the very Jo-
nasses and troublers of thys
Common wealthe. And theese
men loue more Darknesse then
light, more to trouble the Wyp
then to rest her. But nowe to
the text, wherein is contained
Jonas answer vppon hys exa-
mination.

He answered them,
I am an Ebrew, &
feare

43 fol
vpon the Prophet Jonas.

feare the lord God
of Heauen, that
made the Sea, and
the Dry land.

When as Jonas percey-
ued he coulde no longer cloke
and hyde hys offence, he dothe
not onely confesse hys faulte,
but also maketh them priue,
and vttereth hys faythe and
Religion he hathe in God, vn-
to theym. In that he confes-
seth hys faulte, we learne that
the fyrst gre and proceadyng
to mercy and remysyon, is the
knoweledge of the synne, whi-
che is a thinge mooste difficulte
and harde to the fleshe to saye.
I haue offended the Lord, and
will amend, For either we deny
I. iiii. oute

The thyrtyd Sermon

our syn wyth Cain, or extenuate and excuse it wyth Saule. Would to God oure Ionasles wold acknowledge theyr faultes, & not excuse it nor extenuate it. It is but a mockery once in a yere to acknowledge: and murmoure oure faultes in the Priestes eare. But we shoulde from the hart repent the neglecting of our bounden duties, and vnsaynedlye amende it, whyche is not onlye paynfull to the fleshe, but also gratefull vnto God. I exhorthe all men therefore that knoweth theym selues guilty, (as in dede ther is none of vs of al parts innocēt) we saye with Dauid: we haue offended the Lord.

Yet is not thys inoughe to confesse our faultes, but therewith

45 fol
vpon the Prophet Jonas.

wyth all we must make a confession of oure sayeth: but not suche a Confession as mooste menne vse, but suche as maye moost be lyke vnto Jonasses. And let theym embrace onelye Chryste and hys doctryne, and worshyppe God in spirite and verity, as hys word teacheth. This I meane, let the priestes teach accordinge to the worde of God, the noble men gouern and rule thereby, the lawyers conforme theyr law to goddes law, and such lawes as be contrary to Goddes lawes, abrogate and abolysh. The people should heare the word of God geue faith vnto it, and followe it. And so say euerye man of vs wyth Jonas: I am an Hebrew, that is to say, I am a Christian man,

The thyrde Sermon

manne . and will from hence
forthe forlake my synne . that
dysquyeteth not onlye myne
owne conscyence , but also the
hole Common wealth . It fol-
loweth how þe maryners toke
Jonas answere.

Then were the menne
exceedinglye afrayde
and sayde vnto hym.
Whye diddest thou so
(for they knewe that
he was fled from the
presence of the Lorde
because he had tolde
theym) and sayed,
moreouer vnto hym,
What shal we do vnto
thee

40 fol
vpon the Prophet Jonas.

thee, that the Sea
mai cease from trou-
blinge of vs: for the
sea wroughte, and
was troublous.

In these Mariners we see
three thinges: feare, rebuke of
dysobedyence, and takynge of
counsell howe to saue the Ship.
Thys feare it is mooste lyke
sprange of thys, that the mari-
ners hadde hearde Jonas say
how he was commaunded by
God to preache vnto the Ni-
nuites theyr destructyon, and
the cittyes also, for theyr synne.
The mariners knowing them-
selues giltie of the same, them-
selues being bothe Idolaters,
infidels, & of corrupt conditiō
and liuing, feared the lyke pu-
nysh-

The thyr2d Sermon

myment. Who is it that wyll not tremble at the angry countenance of gods displeasure. But nowe a dayes our stonye and indurate hartes bee paste all feare, and turneth the threateninges of God to a laughter sayinge in theyr hartes: ther is no God.

That these gentillysh Mariners rebuke Jonas of dyobedience, it declareth the faute to be so greate when anye man leueth his vocation and specyally the vocation of pzeaching, that it meriteth and is worthy to be rebuked of all men. But suche is nowe the proude mindes of Bishops and pastoures that it wyll suffer no rebuke or Christian admonition, but will be lauded and praised yea in e-
uel

Upon the prophet Jonas.

47 fol

ull doing and omission of theyꝝ
vocatyon, as it is to be sene in
that horrible and wycked de-
ce: Si papa. And not onelye
the Pope, but also euery man
that slepeth, and deliteth in his
sinne, refuseth all maner of ad-
monitions. If Jonas toke wel
at worthe the reprehension of
the heathen, it is more than a
shame one Christian to forsake
the admonition of an other.

In that they aske counsell of
Jonas, how to saue the shippe,
they declare a singular huma-
nity towards a straunger: that
although by the means of hym
they stode in daunger, bothe of
lyfe and goodes, yet wold they
leau no meanes they coulde,
to saue hym, thoughe it were
wyth theyꝝ great losse and dā-
ger

The thyrde Sermon

danger. Thus we be bounde
to doe as occasion shall serue:
not cruelly wythout discretyō
to reuēge, but charitably with
patience to bear with y^e weak,
vntil such time as the lawe re-
quyrez execution of the euill.
Nowe foloweth the aunswere
of Jonas, wherwyth he con-
demneth him selfe, as it is plaine
in the text: and it is the fourth
danger he fel into.

Take me and cast me in-
to the sea, so shall it lette
you be in rest, for I wot
it is for my sake that this
great tempest is come vpon
you.

In thys aunswere we learne
and

upon the prophet Jonas.

48 fol.

and knowe what is the nature
and condityon of euerye peni-
tence manne, to Judge hym
selfe worthe payne and pu-
nyshment.

And that is so true, in case
we iudge not so of oure selues,
(and say: heretofore I was ac-
counted and toke my self for a
Christian man, but in deede I
was the contrary, wherfore I
am worthe of punishment) we
be but Hypocrites and Decei-
blers. Thus would the Noble
man say, the lawyer, the priest,
and the common sorte of men,
as Dauid teacheth. ii. Sa. xliii
When he sawe the Commone
wealth punished and in daun-
ger of destruction for hys of-
fence, he said vnto the lord, as
Jonas dyd,

I

The thyrd Sermon

I haue synned, I haue done euell, what hath these shepe offended: let thine ire and displeasure be againste me and my fathers house.

But O my gracious Lorde and kynge, suche penytent and sorowful Ionasles be farre out of youre realme, for none wyll confesse theyr faultes. They wyll rather say: let the Bible in Englyshe, and the Preacher of gods word be cast into the sea, and so shall folowe quyetnesse, for it was neuer well sith preaching begā. But these be (most gracious kinge and honorable counsellours) Caiphas felowes that sayd: ye vnderstande not. Io. xi. Chapter. But what followed: It happened vnto the wicked as he feared, They lost theyr

49 fol
vpon the Prophet Jonas.

theyꝛ common welth as theyꝛ
fathers did befoze, and came in
to bondage both of bodye and
soule.

Now foloweth the fift dan-
ger that Jonas fell into. The
mariners can not saue him, as
the text saith.

Neuertheles, the men as-
said with rowing to bryg
the shyppe to land, but it
wold not be: because the
sea wrought so and was
so troublous against the

In these mariners the holy
ghost teacheth vs two things,
the one how they would haue
saued the troubler of the shyp,
the other that they coulde not

G. i

saue

The thyrth Sermon

saue hym. In the fyrst is noted the nature and condition of e- uery godlye Magistrate, that would if God wold and y law, all men to be saued, as Moses did pray for the people that rebelled, for Aaron and Mary his brother and sister.

Josua called disobedient A- hab sonne. Here is the pertiall and corrupte Judgemente of Kynge, Magistrates, iudges and such as beare offyce in the common wealth, horribly con- demned: that serue not the law but maister the lawe, and for lucre or affection dammeth him the lawe quyteth, and saueth him the lawe condemneth, con- trary to the doctrine of Salo- mon: Proverb. xlii. Deut. xix. Luke, xxi. Rom. xii. Jac. iiii. That

50 fol
vpon the Prophet Jonas.

That they could not saue Jo-
nas, we learne that no commo-
walth cā be quieted except the
traungressours be punished.
Iosu. vii. God geueth no vyc-
tory to the chylzen of Israell,
till Ahab be punyshed. The
plage ceased not from the Is-
raelites, til Whinees had slaine
the adulterous. Num. xxb.

And the Lord sayth in Ezech-
el. xxxiii. Ye lifte vp youre eyes
to your Idols, and shed bloud:
and thincke ye ye shall possesse
thys lande. Ye pollute eche an
others wyfe, and should ye in-
habit thys lande. Hither vnto
alludeth saynct Paule. Ephe-
sians. v. Let no mā seduce you
wyth Prophane woordes, for
these things commeth the yre
of God vpon the Chylzen of
distrust, G. ii. Gc

The thyrde Sermon

Generallye we learne that there is no more pestiferous hurt cā come vnto a commune wealth, then ouermuche lenity and preposterous pitie to suffer the lawes of a realme to be broken and neglected, wythout punishment of the transgressoure : as it shall be more declared hereafter. Nowe to the text, which containeth the prayer of the thypmen in thys wise.

Wherfore they cried vnto the Lord, and said, O Lord let vs not pearishe for this mannes deathe, neither lay thou innocēt bloud to oure charge, for thou

52 fol
vpon the Prophet Jonas.

thou oh Lord hast done,
euen as thy plesure was
Of thys oracion fyrst we learn
that the Mariners were con-
uerted vnto God by the prea-
ching of one Jonas. Before
eche man called vpon a sondry
god, now al cal vpon one God.
They excuse not theyr olde I-
dolatry, for theyr old customis
sake, nor yet for the auctoritey
of theyr forefathers, but sym-
ply they embrace the truthe.

The same shoulde we followe,
and for our doctrine, it is wyrt-
ten, as saith Saint Paul in the
xv. chapter of his Epytle to the
Romaines.

Whatsouer thinges are writ-
ten, are wyrtten for oure lear-
nyng: that we through paciēce

G. iii.

and

The, thyrdo Sermon

and comforte of the scriptures
shoulde haue hope. Casting a-
way all Idolatry and false ho-
nourynges of God, we shoulde
in Chryste embrace and receiue
the euerlastyng God, and his
infallyble woorde, seynge we e
bee not moued thereunto by
one Jonas but by manye: by
Kynge, by Counsell, and many
other men of God.

The seconde thyng we
learne oute of thys Prayer, is
howe they desyre G O D, not
to Impute vnto theym the
deathe of Jonas whych hadde
not hurte theym but hym-
selfe, in dysobeyinge the Lo-
des commaundemente: wher-
in we maye see howe the Gen-
tiles and Ethnyckes abhorred
murther, and Manslaughtre,
and

52 fol
vpon the Prophet Jonas.

and accompted it horryble and
a thyng damned by the lawe
of nature.

They were in the sea, and
no manne coulde haue accused
them of murther, yet perceued
they wel that the eyes of God
could mark them whersoever
they were, and would punysh
the fact.

And wisely they iudged: for
so teacheth vs all the scripture
of god as it shal now apere: for
I wil somtwhat touch this hor-
rible crime of murder moze at
large murder is comit two ma-
ner of wayes: by chaunce and
ignorauntlye, or of malice and
wetingly. Ignorauntly when
agaynst hys will, doyng and
meanyng nothyng lesse then
murder, agaynst hys wyll kyl-
eth.

The thyrd Sermon

leth. Such a murderer by the lawe shoulde not dye, for God absolueh and quiteth him, and prepared in the cōmon wealth of the Israelites, sanctuaries, & refuges for theim, whyther as they myght flee for theyr sauegarde. Exodi. xxi. Nume. xxxv. Josu. xx. lest theyr bloud shuld be shed againe.

He that of malyce, and wyl-lingly killeth a man shoulde no wayes be saued: for vnto suche the Lord commaundeth death againe. Exo. xxi. Leui. xxiii. And also in the time of the lawe of nature thys was the commaundement of God for murder. Gene. ix. He that sheddeth a mannes bloud, shal haue hys bloud shed againe: and so saythe Christ. Math. xxvi. he that striketh

Upon the Prophet Jonas.

53 fol.

keth with the sweard, shal pear-
rish with the swoorde. This sin
is so horrible, that no indul-
gence or pardon, shuld pity the
offence, nor pardon the faulte;
but þe murderer in case he fled
to the hygh aultare, he shoulde
be fet forth: as ye may see ther-
perience in Joab at the Com-
maundement of Salomon. iii.
Regum ii. and read. Nu. xxxv.
If the magistrate dyspence ei-
ther for fear of hym that shuld
suffer execution, or for any pro-
fit or gaine, and punishe it not,
what dothe he other then pro-
voke the ire of god against him-
self and the whole realme: For
the Lord saith, he wil not dwell
in the earth tyl it be purged w
the bloud of hym that shed the
bloude. Numeri. xxxv. Let all
men

The thyrd Sermon

men therefore in the Common
wealthe knowe and feare thyg
doctrine of Paul. Ro. xiii. The
maiestrat beareth not a sword
in bayne. Let the Maiestrate
take hede of ii. thinges: firste þ
vnder the pretext and cloke of
the law he serue not his affec-
tion or gaine, nor punyſhe the
innocent. In this offended the
kinges and magistrates of the
Israelites, that for the mainte-
nauce of theyr Superſtition,
false religion and corrupt ma-
ners, kyled and put to deathe
the Prophets, and thapostles.
So Iesabel caused Naboth to
be staine. iii. Regum. xxi.
The second, let the maiestrate
take heede he absolue not hym
that God condemneſh, and co-
maundeth to be punyſhed, for
gain,

54. fol
vpon the pꝛophet Jonas.

gain, affection, good intention,
oꝛ els foꝛ any folish & pꝛeposte-
rous pity: foꝛ so doyng Saule
lost hys kyngdome. i. Samuel
xv. reade the place. And Ahab
the kyng of Israell foꝛ dymis-
syng of Bennaud as God said:
thy soule shalbe foꝛ hys soule.
iii. Regum fourtene. Euen as
here is occation to admonishe
of iustice towards euyl doers,
so it is to speake of warre, and
howe it maye be vsed lawfully
by Magistrates. The Mage-
strate offendeth whē he begin-
neth oꝛ contynueth anye iniust
battell, oꝛ of affectyon punyssh-
eth anye innocent person. So
Josias offended, althoughe he
was a good man in makynge
war with the Egyptians, wher
as honest condituous of peace
was

The thyr2d Sermon

was offred, and was slayne for
hys laboure. The Maiestrate
of the other part maye offend,
if he in case he see hys subiectes
oppressed and wyll not defend
thē, as Abraham did hys neuy
Loth and other. Agayne, thys
battell he is daily bounde vn-
to, to warre agaynst byce, and
to punyssh synne, and in case he
see anye rebellyon to resist the
iust execution of iustyce, not to
feare: for God wyll healde hys
procedynges. Deu. xiii. And it
maye be sene that God wyll fa-
uour the maiestrate that fygh-
teth agaynst hys own brother,
if it be to amende byce and to
kyl synne. For in manner the
hole tribe of Benjamin was de-
stroyed for the defence of adul-
tery. Farther a maiestrate figh-
teth

55 fol
vpon the pzophet Jonas.

teeth iustly, whē he resisteth bra-
iust forse, whether it be of fozen
ennemyes, or of hys own rebel-
lious subiectes. Of such lawes
as shoulde be kepte in the time
of warre it is wyrtten. De. xx.
xxiii. Luke iii. Oure warriors
haue made of war a meanes &
way to al robbery and spoyle.
The captayne by hys fayth is
bound to haue as many as his
allowance chargeth hym with
al, but lyke a thief he Decetueeth
the kyng both of hys noumber
of menne, and robbeth hym of
hys goods: and for lack of true
paymente to the halfe number
that he is appoynted vnto, he
wearyeth the good wyll of the
pore Souldiours, that extreme
pouerty with sicknes, for lacke
of paymente of theyr Wages,

call =

The thyrd Sermon

causeth theim to passe neyther
of the kyng, nether of the com=
mon wealth.

And as these vniust and al=
readye dampned Capytaynes
(excepte they repent) wyth re=
ceyvers, paye Masters, vitat=
lers, and other, Destroye not
onlye the lawe and Mage=
sty of Armes, but also Decetue
the kyng by pyllyng and pol=
lyng the poze and neady soul=
dyours: so decaye & vndo they
the hole common weale. For
they come to serue the commō
wealth of lytle or no valewe at
all: in seruyng of the Common
welth they enrich them selues
vniustlye to the vtter impoue=
ryshyng, and begger yng both
of the common wealth and the
heades therof.

And

bpou the prophet Jonas.

56 fo?

And well both Magistrate,
and Souldyour meryteth the
same. For the one trusteth he
knoweth not tohom, other the
bpou repozte: the other pre-
pareth hym selfe to the warre
for Defence of his countrey, with
hozedome, thefte, and all abho-
mination.

And by false & theuifh meanes
bringeth moze to the war then
is hys obone: no maruell then
though God set such a thief o-
uer hym as wyl gene him lesse
the is his due. True men wer
wont to go to bataile, and such
as prepared them selues wpyth
the feare of god to lue and die
for theyr magestrate and cou-
try: nowe the verper thief, and
blasphemoure of the GOD of
battel, the better soldior, Well
God

The thyrdo Sermon

God maye geue the vyctorye
to suche blasphemoures for a
tyme, but doubtlesse it wyl not
noꝝ cannot continue. Loke vp
on all the warres that Moyses
wyrteth of in hys fyue bookes,
and then shal ye know y^e same.
Wherefoze I humbly requyre
all Magistrates both in peace
and warre to punyssh chieflye
these two vices, adulterye and
blasphemy, in case they woulde
haue eyther vyctory in war, oꝝ
quietnes in peace.

As touchyng swearing and
blasphemye, it is knowne vnto
all men of God, howe the lawe
condemneth it in the fyrste ta-
ble. Exodi. xx. Deutronomi. v.
Thou shalt not take the name
of the Lord in vayne: for God
wyl not leaue unpunished,
such

Upon the Prophet Jonas.

suche as abuse hys name. Of
an othe I thyncke it therefore
conueniēt to speake somewhat.
There is two maner of othes,
the one of custome or of sport,
thoother serious and graue, re-
quyred and taken before the
Magistrate or Judge. The
fyrst is deuyllyshe, dampnable
and nought of euery part, and
forbidden by god to al Chrysti-
an men. Thoother that is take
for the glozpe of God, the de-
fence of the truthe, or helpe of
a mannes neyghboure, as ne-
cessitye shal require is lawfull
and godly. But in this lawfull
oth a man may offend two ma-
ner of wayes. fyrst if hys hart
and mynde be not accordynge
to hys woordes, but that hys
mouth speaketh one thing and
h. i. the

57 fol
an othe

R.

The thyrty Sermon

the hearte thynke th an other
thynge: the seconde if hee that
swaereth, sweare by any crea-
tures. Both these be blasphemours before God.

And in case it be dampnable
in a naughty matter to sweare
by creatures, is it not the same
trow ye, daily and folyshlye of
custome to sweare by a mannes
hande, hys heade, by the masse
and such lyke. The more vyle
the thinge is we sweare by, the
more is the othe detestable be-
fore God. Wherefore in thyn-
ges not necessarye, and requi-
red lawfully to sweare by anye
thynge is synne. In wayghtye
matters to sweare by any thing
excepte by God, is no lesse of-
fence. That may we see foure
maner of waies.

By

upon the Prophet Jonas.

se 8 fol.

By reason the holy scriptures
examples and the Canon law.
By reason thus: to swear is to
protest & promise the thing we
swear to be true before hym þ
knoweth the thoughtes and
cogitations of the heartte, that
knoweth onlpe and solpe God:
therefoze is it Blasphemye to
swear oz attribute þ same to a
ny creature, as they doe that
sweareth by creatures.

Againe euery oth hath an-
nexed wpyth it, an inuocation,
an Execration. An Execra-
tion, that he by whom we swear
maye punyhe and curse vs
if we swere false. An inuocaty-
on, that he by whom we swere
woulde helpe vs if we swere
true. But onlpe God can saue
and loose, reason would then

H. II.

hym

The thyrdo Sermon
hym only to be swozne by.

The authoritye of the scripture. Thys also is double: the one teacheth by whō we shuld swere, the other by whom we shoulde not sweare: that is by God, & by no creatures. Deu. vi. x. Thou shalt fear the Lord thy God, and worshyp hym, and also sweare by his name. Esay xlv. Unto me shall every kne bowe, and euerye tounge sweare. In the. lrv. speakynge of the callynge of the gentyles he sayeth: He that wpll sweare shall sweare by the true God. And Iere. xii. they shal sweare the Lord liueth.

That no man should sweare by creatures, ye haue. Exodi. xxiii. Ye shall not thyncke vpon the name of straunge gods:
Des:

upon the Prophet Jonas.

159 fol

Des: neyther shall it be hearde
out of youre mouthes. Iosue.
xxiii. The people be admonish=
ed not to sweare by the names
of the goddes that the people
bled, whither they wer going.
Hierem. v. It is sayde that the
people offended because they
sweared by the gods that wer
not God. And þ people thynke
it is no synne to annex a crea=
ture with god, hear what So=
phony the prophet saith. Cap.
i. I wyll sayeth the Lorde, de=
stroye them that worshyp and
sweare by Malchon, that is to
say by there patrone. Where
as the Prophet meaneth, they
that sware by God and crea=
tures, matcheth and setteth
God & the deuil in one chayre,
and sete.

H, lii,

Ex=

The thyr2d Sermon

Examples oute of the scriptu-
res: Abzahā sware by the most
highe God. God sweareth by
hym selfe.

Dolicarpus woulde rather
suffer the flames of fyre, then
to swear by Ceasars fortune.
Euseb. libro. iiii. Chap. xv.

The Canon lawe Causa.

xvii. Q. i. clericum per creaturas. C. Et si
quis per creaturas, and si aliqua causa, also
Mouet te iterum.

Thus the lawes begynne, and
the glosse vppon the same pla-
ces requyrez vs to swear on-
lye by God. I haue taried the
longer in this matter, because
I happened to se of late a cer-
tayne booke for the making of
Deacons, Priestes, and By-
shoppes, wherein is requyred
an othe by Saintes: where at
I

bypon the Prophet Jonas.

50 fol

I did not a little wonder. And howe it is suffered, or who is the authoure of that booke. I well knowe not. I am ledde to thynke it to be the faute of the correctoure in the Byntynge, for two causes. One is because in the othe for the Byshoppe is no mention made of any sainctes.

The other cause is, that in the same booke the minyster muste confesse at the receiuing of hys vocation, that the booke of God the holy scripture to be perfect, and sufficient for the saluation of man.

Yet do I muche mervayle that in the same booke it is appointed that he y wil be admitted to the ministry of goddes word or his sacramentes must come

inda

L

The thyrd Sermon

come in white bestimēt's, whiche semeth to repugne plainely wyth the former Doctryne that confessed the only word of God to be sufficient. And sure I am they haue not in þe word of God, that thus a Minister shoulde be apperelled, nor yet in the Prymatyue and best Church.

It is rather the habite and besture of Aron and the Gentyles, then of the Ministers of Christe. Farther where and of whome, and when haue they learned, that he that is called to the ministry of gods word, shoulde houlde the bzeade and chalyce in one hande, and the boke in the other hande. Why do they not as well geue hym in hys hande the founte and the

51 fol.
vpon the Prophet Jonas.

the water: For the one is a sacramente as wel as the other. If the fount be to greate, take hym a basynne wyth water or suche lyke vessell. But in thys mater and in other, as tollerabyle thynges be to be borne wth for the weakes sake a while, so I thyncke it not meete befoze the Kynge's Maiestye and his mooste honorable Councell to halte in anye parte, but to saye the truth: that they knowinge the same, maye redresse it as sone as may be, as my parte is and all other pryuate persons to pray them to do the same, & beseeche God to restore vs to the primatiue Church, whych neuer yet had nor shal haue anye matche or lyke. Befoze all thynges beware of an othe by
any

The thyrz Sermon

any creatures, except ye will be glad to haue Gods displeasure. Now foloweth the vi. Danger of Jonas, howe he is caste into the sea.

we So they toke Jonas & cast him into the sea, and the sea left raging. And the men feared y^e Lord exceedingly, doynge sacrifices, and makynge vowes vnto the Lord.

Here se we two thynge: Jonas cast into the sea, and howe the sea left there vpon hys raggynge. Oute of the fyrste learneth euery Magistrate & kyng their office to caste out of theyr commun wealth, as many Innasles as they fynde stoborne, & wyl not amende theyr lyues. If Jonas in the sea coulde not be saued, that offended but in
neg

52 fol
vpon the Prophet Jonas.

neglectyng of hys duetye, and yet confessed his fault, and conuerted the Mariners, what may we thynck: is it possible to sayle or lyue quyetlye wyth so many obstinate Jonasses: nay doubtlesse, what remedy then? Let them be caste all into the sea. But least men should be to much offēded with this seuerē punishment, as though I wold all to be cast into the sea, I wyl bringe the examination of the matter to the iiii. sortes of people that I spake of before, and so appoynt of euery sort, whom the kinges maiesty muste caste into the Se, or send to the Gallies,

First: Let vs speake of the byshops and priests. They
of

The thyr2d Sermon

offyce was in the p̄imatiue & fyrste churche, to be preachers of Goddes worde, and Mynisters of Chrystes Sacramentes. Not to sacrifice for deade nor lyue, not to synge, or masse or anye suche lyke. Unto the fyrst original must all these mē as they be called, of the holye churche, be called: elsse be they no shepherdes, but rauenyng Woulfes, to deuoure the shepe of GOD. And that thys may the better be done, your Magestye muste begin wyth your Chappell and Chappellaines: make theym to serue the same soules that laboꝛeth for theyꝛ liuinges.

If your grace do it not, ye shall putte youre owne selfe in daunger of GOD. And from
hence

53 fol
vpon the pzophet Jonas.

hencefozth make your Chapel
laynes men of the church, and
let the Chappel go. And when
your magesty hath done this,
your self cause of all noble men
of your realme to do the same.
Then refozme your colledges
in the vniuersities, & se honest
men to haue the leadynge and
ouersyght of the youth: suche
as wyll amende, let them tary
styll in theyr Offyces, suche as
wil not, your magesty must re-
moue, if euer ye bring the shyp
to quyetnes. Vnto the clarcke
from hencefozth as ye will an-
swere vnto it, geue no benefice
oz Spirytuall promocyons to
none, but to suche a one as can
& wyl pzeach true doctryne, oz
els teache vnto the youth the
Cathechisme, and healpe the
peo.

The thyrdo Sermon

people wyth some good couna-
sel, or elsse cast them al into the
sea, that is put the out of theyr
offyce, and put better in theyr
places. And beware of this vn-
godly pitye wherewith al men
for the most part be very much
now adayes combred wyth all
whych wyll for pity rather let
a fole or an euill man to enioy
hys benefice, than a thousande
soules to be brought to know-
ledge: thys is no pitye but ra-
ther a crueltie and kyllynge of
the soule. Therefore if it should
please the Magystrates to
make a law that no man should
haue byshoppricke, benefyce,
prebend, or other ecclesiastycall
vocacyon longer then he bled
him selfe according to his voca-
cion, it were wonderful wel.

The

57 fol
vpon the prophet Jonas.

The Noble men that buyeth theyr offyces, and selleth awayne the iustice and the lawe, y^e is apointed to the office, must be admonyshed: in case they wyl not amend, into the sea wth theym. Put theym out of their offyces and put better in.

These Gentlemen that lyueth vpon dycyng, cardyng, ydlenes, or with other mē's goods muste be also admonyshed: yf they wyl not repente, altogether cast them into the sea.

Follye and preposterous prytye hath brought bothe kinge and the Lawes not onlpe of thys Realme, but also of God into contempte, and dayly with moze and moze if it be not fore sene. Now the lawes f^r iustlye should

The thyrd Sermon

Shoulde be executed vpon the-
ues, and murderers, is of fo-
lythe pitie dyspensed wythall,
and manye Judge it were bet-
ter to saue after hys oppnyon,
then to dampne after the com-
maundement of god: For they
saye: O he is a tall felowe, and
can do the Kyng good seruice,
it were pitie he shoulde be han-
ged. But in case they knew oz
Goddes lawes oz mannes la-
wes, and knew what maintay-
neth best a Common wealthe
they would say, suche a thiefe
oz murderer can neuer do the
Kyngees Magestye better ser-
uice then when he is Hanged
for hys faulte, that other men
may feare to offende the lawe,
by hys example. Marke wher
vn-

58 fol
vpon the Prophet Jonas.

vnto this preposterous and sinistre pitie hath broughte the realme, to be pestered w more theues then halfe Europe beside. In so much that a manne can not trauell surelpe by the waye with twentye pounce in hys pourse, though he twentye men be together in a company: as it was sene by experience of late dayes to the greete shame of al the iustices of the country, and to the flaunder of the hole lawe and the realme.

The fraud, guile, and Couetousnesse of the lawyers muste eyther be amended, other they them selues to be caste into the sea: for vnto thys hathe they craft and filthy lucre broughte the lawe, that where as at the begynnyng of it, it was a

II. i.

Luc=

The thyrtyd Sermon

succour and Defence of the Innocent, nowe be all honest men so afrayd of it, that they hadde rather: yea, and it were better a man to louse half his righte, then to complayne and seeke a remeadye at the lawe. What maye wyse men thynck of that Realme, where as the Defence and synewes thereof is so weakened and corrupted: doutles nothinge but ruyne and perdition.

The occlutye and idlenes the impacience and rebellion of y^e people muste be punished and amended, or els they wyll caste the ship, the ship mayster the kynge and hys Counsell, yea and them selues wpyth all, into the Sea, and byrynge thys realme

55 fol
vpon the Prophet Jonas.

realme to a desolation and vtter destruction.

Euen thus as the kinges Magesty must do in his realme, so shoulde euerye man do in hys owne household when there cometh pouerty, Pestilence, war, hunger, and such lyke: he must diligently serch whether there be anye Jonas wythin hys house, that is to saye, anye idle & vnoccupied men, anye theues adulterers, swearers, and such lyke, and the same to be amended or cast out of the house.

Hereof your Magestye must also take heede that ye knowe the saythe, and conuersacyon of youre sample, that whoso euer of wytte and knowledge enter your graces Court, maye be p^r magestye of a godly house

A.ii.

and

The thyrd Sermon

and perceiue by thorder of the
familye that God dwelleth in
the Courte and Realme. But
(the moze to be pytred) it is so
now that whosoever enter and
marcke the conditjons of ma-
nye men in the Courte, he shall
fynde in the most parte of the
house hangynge of Goddes
woundes, hys fleſhe and hys
bloud, wyth ſuch blaſphemous
othes as the deuyl hym ſelfe
if he wer incarnate wold trem-
ble to ſpeake. And great won-
der it is there falleth not fyre
from heauen to burn them and
the houſe they tarye in. Lyke-
wiſe where as Goddes lawes
forbyddeth Diſce, and Cardes,
and alſo the common ſtatutes
of this realme, the moze ſhame
it is, it is vſed daily and hour-
lye

57 fol
vpon the Prophet Jonas.

Iye in the Kynge's Maiestyes
house, wheras only the mai-
esty of God is offended, but ma-
ny an honest man vndone in y-
ere. That dis house muste be
cast into the sea if it be not, god
wil cast the maintainers ther-
of at lēgth into hell. What and
if al men folow this godly cou-
sel of Jonas what wyl folow:
this that is in the texte.

The sea shall leaue hys
raging.

As longe as Jonas was in
the ship, ther was no quietnes:
nowe beinge in the sea, all is at
peace: so shal it be with vs if we
amend and cease from euil do-
inges, as it is wyrtten. Mic. ii.
vi. vii. And this is easye to be
proued by example, that no co-
mon

The thyrth Sermon

non wealth can be pacified, except euil doers be punished. ii. Bar. xvi. Josaphat before he could bring his commonwealth to any good poynte, restored good iudges to the ciuill state of hys Realme, & true doctors to the ecclesiastical state of hys realm. Cha. xix. The same may we se in Dauid. ii. Samu. viii. ii. Para. xxi. xxiii. So dyd Artaxerxes that sente Esdras to the Jewes. Esdras. vii.

The same order toke Cambyses Cyrus sonne, though he was an idell manne, he caused the skynne of a corrupte iudge to be pulled ouer his head and to be nailed in the place of iudgement, to put other menne in feare howe they corrupted iustice, for the keeping of all men
in

58 fol
vpon the Prophet Jonas.

in an order it were well if men
wold thincke vpon the laboe of
the Corinthes: which men mai
reade in the Adagies of Eras-
mus. The Adage is: Proter-
uiam fecit.

Wher as euery manne was
bound to geue accompt how he
lyued, and mayntayned hym
self. And the same law had So-
lon at Athens.

When the Magistrate by
neglygence or Proposterous
pyttee, wyll not punyssh for
synne, then God striketh, as ye
may see by the vniuersal floud,
by the fyre in Sodome, and
Gomor. Geue hede therefore
most gracious Lordes, to pu-
nyssh these Ionasses, and to
put better into theyr place, or
els God wyll punyssh either w
J.iii. an

The thyrd Sermon
an euil beast, either with sword
either with famine, either
with pestilence, as it is
writen Ezechiel. xiii
But in case ye wil
Do it the sea wil
cease.
As I praye God
it maye.
Amen.



59 fol
vpon the Prophet Jonas.

The fourthe Sermon
vpon Jonas, made by
Jhon Hoper the v. of
Marche.

The Preface.



Mynt paul
saith: it is
a most tru
sayinge, &
worthy to
bee recey-
ued of eue-
rye parte,

that Chryste Iesus came into
thys world to saue synners.

i. Timo. i. Vnto the which say-
ing agreeth the wordes of our
Sautour Chryst. Luke. xix.

The sone of man came to seke,
and saue that which was loste.
Who is it amonge vs all that
wold

The fourth Sermon

would not ioyfully at the hearing of so amiable and swete a saying, reioyce: seing we be all myserable and cursed synners by nature, and yet woulde as ful of misery and blindenes as we be) be saued, wylhe euer to be out of payne. But in thys is al the hede to be taken, least we sinisterly vnderstand these comfortable promises, whyche the Deuill auenturth to swad vs vnto. Wheras he can not altogether berieue and robbe vs of the promises he wold vs to constitute and vnderstande the promises amis. And wheras these promises apertaineth to none, but vnto repentaunt synners, he dazeth, and deceiueth oure affection and loue we beare to our selues, that he wyl bear vs
in

70 fol
vpon the Prophet Jonas.

in hande. Goddes promise appertaineth as well to the impenitent and neuer mended sinner to amende, as vnto the sorrowfull afflicted beleuing sinner, and he that will studye the amendmente of lyfe. Against the whyche illusyon and crafte of the deuill, Christe speaketh. Math. ix. Luke. v. I came not to call the iuste, but synners to repentaunce. Of the whyche repentaunce if we be deaytute nothing auaieth vs the promises of God.

Luke. xiii. Except ye repent, all shall perishe. And the former promyses were not so sweete, but these threatnynges bee as bitter: Not vnto all men, but vnto suche as be obstinately cruel or desperat. Against whom
cryeth

The fourth Sermon

cryeth Ihon Baptyste: Euen
nowe is the axe put vnto the
rote of the tree.

Euery tre that bryngeth forth
no good frute, is cut downe &
put into the fyre. Luke. iii.

But a mā myght aske to what
purpose thys thyng is spoken
of by me: Doubtes to thys end,
to prosequute and followe my
matter begon. I sayd that the
authours of this vnquietnesse
in the realm, in the church, and
in euery houlde, wer very
Jonasses, and those that trou-
bled the Shyp: whych ought ey-
ther to be amended or remo-
ued oute of theyr office, or elsse
the Shyppe may neuer come to
rest. But because these that be
cast into the sea should not dis-
pair, there must be some reme-
dy

71 fol
vpon the pꝛophet Jonas.

By found to solace and comfort
such as be fallen into daunger
of Drowning. This is the way
if they take the admonitorys
and the admonitors gentyle, &
rail not against them, neyther
winke at theyꝝ owne faultes:
but wyth a true repentaunce
of the hart, folow thys our pꝛo
phet Jonas, who confessed hys
fault, and humbly asked remis-
syon and pardon for the same.
So shall euery sinner be saued
as he was accordyng to the oth
of God. Eze. xlii. As truly as
I liue saith the lord, I wyl not
the death of a synner, but that
he be conuerted and liue. This
counsel of the Lord except our
troublous Jonasses followe,
they shall be Drowned in the wa-
ter of eternal Damnacion, with
Pha-

The fourth Sermon

Pharao. But as heretofore ye
haue hearde howe Jonas for
hys disobedience was punished:
so now out of the texte ye shall
hear how he repenting his mis
behaviour and offences, is pre
serued in his daungers: howe
he prayeth, and at last howe he
is deliuered. And that I maye
the better and more plainelye
teach and open the same, I wil
deuide the text that followeth
into four parts. The fyrst part
conteineth the behauiour and
doynge of the Shyppmen, after
they had cast Jonas into y^e sea.
The seconde parte contayneth
howe Jonas beyng cast into
the sea was receyued into the
belly of the Whale.

The thyrde conteyneth the
beha-

72 fol
vpon the pꝛophet Jonas.

behauioꝝ and Doings of Jonas
in the whales belly.

The fourth conteineth the
delpueraunce, and castynge
out of Jonas from the bellye
of the whale. The fyfthe. The
texte sayeth those men feared
wonderfullie the Lorde, and
sacrificed vnto hym and made
theyꝝ bowes.

The shyppe men dyd these
thre thynges: they feared, they
sacrificed, and bowed.

After they perceyued vpon
the execution of Jonas the sea
to leaue his trouble, they neg-
lected not the true religiō whi-
che they learned in theyꝝ trou-
ble, but are better and moze
strengthened in the same: for
they feared the Lord, and ho-
noured hym onelye. Of these
shyppe

The fourth Sermon

Oyppe men, let vs learne constancy, and perseuerance in the true knowledge of God, and when we be delyuered oute of daunger, let vs not geue oure selues to libertye and folye of lyfe, as naturallye we be inclined and propense to do. Thus admonyshed Moyses diligently the chyldren. Deutro vi. and viii. That when they had receiued the aboundante benefytes of the Lord, they should not in theyr Saturitye and haboundaunce be vnmyndefull of the Lord that brought them out of the lande of Egypte, and the penury and scarcitye of the desert.

The thankfulness of these mariners shalbe laid agaynst vs at the day of our examynacyon

27 fol
vpon the Prophet Jonas.

nacion for our vnrthankfulnes:
for God hath not only quieted
the sea for vs, but also aboun-
dauntly geuen vs the vse and
commodity both of sea & land:
and not only that for the rest
and quietnes of the bodye, but
also he hath appeaced the sea of
great displeasure and damna-
tion eternall by castyng of hys
only beloued sonne Christ Je-
sus vpon the crosse, to cese and
apeace the ire and displeasure
betwene vs and hym, & yet we
neyther fear nor loue hym, but
with continual hatred and dis-
pite, contemne both hym, & hys
holy word.

They do sacrifice.



They thoughte it not
inough inwardly to
honor the Lord, but
k.1 did

The fourth Sermon.

did outwarde sacrifice, to protest & declare vnto the worlde the good iudgement, faith, and knowledge they had in y^e Lord. So shoulde we doe: not onely knowe God, and feare hym inwardlye, but also outwardlye, with prayer, thankes geuyng, and other good woorkes commanded by God to declare the same, as they did by theyr sacrifices befoze the commynge of Christe into oure fleshe. The whiche were types, and significations of Chryste to come, that coulde not take away the sinne of the world, as Sayncte Paule sayth: Hebrewes. x. It is impossible that the bloude of Calues shuld take away sinne. Christes sacrifice once offered for al, by that once satisfied for
all

Upon the Prophet Jonas.

77 fol

All sinnes. Heb. ix. And where
as is remission of sinne, there
needeth no more sacrifice. It
is therfore an vngodly doctrine
that in this time of the new te-
stament, teacheth any other sa-
crifice for synne, then the onely
death of Christe. If question
now be asked, is there then no
Sacrifices now left to be done
of christian people? Ye truely,
but none other the such as ou-
ght to be done without alters.
And they be of three sortes.

The fyrst is the Sacrifices of
thanckes geuing. Psalmes. li.
Amos the fourthe and fyfte.

Heb. the thirtene. Oseas
xiii. The second is beneuolēce,
and liberalitie to the poore.

Miche. vi. i. Cozinthians. xvi.
ii. Cozinthians. viii. and ix.

Is. ii.

The

The thyzd Sermon

The thyzde kynde of sacrifice
is the mortifying of our owne
bodies, and to dye from synne.
Roma. xii. Mat. xi. Luke. xiii.
If we study not daily to offer
these sacrifices to God, we be
no christian men.

Seyng Christian men haue
none other sacrifices thẽ these
whyche maye and ought to be
done wythoute Altars, ther
shoulde amonge Christians be
no Altares. And therefore it
was not wythoute the greate
wysedome and knowledge of
God, that Chryste bys Apo-
stles, & the primatiue church,
lacked Altars: for they knew
that the vse of altars was ta-
ken awaye. It were wel then
that it myght please the magi-
strates to tourne the altars
into

75 fol
vpon the Prophet Jonas.

into tables, accoꝝdyng to the
fyrste institution of Chꝛiste, to
take away the false perſwaſion
of the people they haue of Sa-
crifices to be done vpon the al-
ters. For as long as the alters
remain, both thignotaunt peo-
ple, and the ignorant and euill
perſwaded pꝛieſt, will dꝛeame
alwayes of ſacrifice. Therfoꝛe
were it beſt y the magiſtrates
remoued all the monumentes
and tokens of Idolatry and ſu-
perſtycon. Then ſhoulde the
true religion of God the ſoner
take place.

¶ They bow.



¶ As like they bowed
ed to go to Jerusa-
lem, there to mani-
feſt the mighty po-
wer

Is. iiii.

wer

The fourth Sermon

wer of God to the people, and
to geue thanks vnto the lord
according to the law and man-
ner of Moles Decrees. Leasse
we should erre in the nature &
condition of a vow, ther be thze
thinges to be noted. To whom
the vow is made, what is vow-
ed, and who it is that maketh
the vow, The vow should be
made vnto the Lord, as Clave
the prophet saith. Chapter. xix.
They shall make theyz vowes
to the Lord. The thing vowed
may not be contrary to anye of
the two tables wythin. Exo. xx
Deut. v. He that voweth must
be such a one as is able to paye
and satisfy hys vow.
So l. Paule aduised the yon-
ger widowes to marie, percei-
ving how unruly and vehement
the

78 fol
vpon the Prophet Jonas.

the passyons of yong age was,
that they were not apte to liue
sole, nor to kepe theyr bowe, yf
they should bow so to do.

Now foloweth the second mē-
bre of the oracion, how Jonas
beyng caste into the Sea, was
receiued of the whale: and it be-
ginneeth the second Chapter of
the Prophet in this wise.

But the Lorde prepared
a greate Fysh that shuld
deuoure Jonas. And Jo-
nas was in the Fyshes
bealve thre dayes, and
thre nightes.

The text conteineth two
thynges. Fyrste that the fysh
prepared by the Lord, swalow-
ed vp Jonas.

The

The thyrd Sermon

The second how long tyme
Jonas was in the fishes belly.
The thynges to be noted in þ
fyfste membze, be also two in
number.

Fyft is Declared the won-
derfull pity, and mercy of God
that can and wyll healde that
sick in the dayes of their afflic-
tiō. Jonas thought none other
but to dye, and so did the Ma-
riners: for they besought God
not to requyre the Innocents
bloude at theyr handes. But
the Lord that is ready to help
as many as call vppon him.
Psalm. viii and. ix. left not hys
penitent and afflicted seruant
Jonas, but preserved hys lyfe
though it were wyth trouble.
Thus wyll he do withall those
þ be the Jonasses of this realm
in

27 for
vpon the Prophet Jonas
in case they repēt, though they
shoulde be cast from all the ho-
noure, and offyces they haue:
better it wer to lose them with
the fauoure of GOD, then to
kepe them with Gods displea-
sure, as zacheus dyd. Luke. ix.
Jacob. Gen. xix.

The meanes howe God sa-
ueth the afflicted be vnknown
vnto man, and manne shoulde
not be cutiouse to searche to
muche for the knoweledge of
theym, but commende theym
to GOD. For manye tymes
God vseth those for lyfe, that
man iudgeth shuld leade vnto
deathe. So was Jonas saued
by the deuourynge mouthe of
the whale, whyche semed vnto
Jonas reason rather a present
meanes vnto deathe. So vset
he

The fourth Sermon

he the cribbe of Moyses. And
the wonderfull passage of the
chilozen of Israell through the
read sea.

If we purge and clense oure
knowledge, religion, and man-
ners, the **L O R D** wyll fynde
meanes suffyciente to saue vs:
which we maye not appoynt to
our selues, but commend them
to the prouydence of God.

Foz by the same waies that we
seke many times the fauour of
God, and oure commoditie, we
finde his displeasure, and oure
owne destructyon. As Saule
did. i. Regum. xv. that sacrify-
ced without the Commaunde-
mente of God, purchased the
seuere, and iuste pze of God.

The Israelytes that of good
meanynge and intencion fa-
sted

78 fol
vpon the Prophet Jonas

sted, zacha. vii. And soughte by
that meanes Gods good wyll,
they founde bys dyspleasure.
Capphas soughte by Counsell
Jhon. xi. to haue oppressed the
procedinges of Christ, and op-
pressed him self, and the whole
state of the common wealth al-
so. Cicero Rome, Demostenes,
Athens, eche put theyr comun
wealthe in daunger, by theyr
best aduyfed Counsell for the
preseruacyon thereof. And so
shall all the Jonasses, extorcyo-
ners, Oppressoures, Deceyuers
Flatterers, and other of thys
Realme, come into extreme po-
uerty by the same meanes they
seeke ryches: for the curse of
God can not suffer euyl gotten
goodes, and possessions long to
prosper.

Roba

The fourth Sermon

Nowe Jonas sayeth, that
he was in the bely of the whale
thre dayes and thre nightes.
Of thys we learne that God
healpeth not by and by the af-
flicted, but exerciseth theym in
theyr troubles. fyrste because
he maye the better humble the
and bring them to a true know-
ledge of theyr faultes, whose
greatnes is so bygge that it ca-
not be perceiued, where as the
paine for it is easy and lyghte.
But the Lorde woulde vs the
better to iudge of the faulte by
the greatnes of the payne: and
therefore the Lord is sayed to
explozate and trye hys in af-
fliction as the goulde is tryed
by the fyre. farther hys mygh-
ti power is the better declared
where as he healpeth suche as
be

79 fol
vpon the prophet Jonas.

be playne desperate of al other remedies and helpes.

Last of all this time of Jonas beyng in the whales bodye, was a type and fygure of Christes beyng in the hearte of the earth thre dayes & thre nightes. Math. xxi.

Nowe foloweth it how this man behaued hym selfe in the tyme of hys trouble. When he perceyued in the fyshes bellie some hope and sparkell of lyfe, he fell vnto Prayer. But because Prayer conteyneth in it selfe two thynges, the knowledge of the fault, and hoope of forgeuenesse, I admonysh the all the Jonasses of thys Realme, that they acknowledge and leaue of from theyr faults, and beg pardone for theym, excepte they

The fourth Sermon

they wyl dye eternallye. The
Byschoppes and the Bysoppes
that hath either with fals Doc-
tryne destroyed the church, ei-
ther by negligence not builded
it with the true worde of God,
lette them acknowledge theyr
faultes, amende it and aske re-
missyon betyme if they wyl not
dye in theyr synne. The Noble
men and lawyers that are sea-
creatly touched with the word
of GOD, and theyr conscience
condempneth theym of wron-
ges, fraudes, Iniuries, and
Deceytes, lette them not indu-
rate and harden theyr hartes,
but praye to the Lorde to take
from theym pryde, arrogancy,
blindnesse, and Couetousnesse,
least they die in theyr synne, as
Saul did. The people let them
pray

80 fol
vpon the prophet Jonas.

pray vnto God for knowledge
and pacynce, that they maye
know and suffer all thinges as
true subiectes ought to do.
And that from henceforth they
hate dyscord, dissencion, trea-
son, conspiracy, whozedom, ad-
ulterye, idlenes, hatred, enuye-
dysdaine, and such lyke as pro-
uoketh Goddes Ire, and lea-
deth to the destruction of a com-
mon wealthe. But thys pray-
er of Jonas is so acceptable,
it myghte be thoughte of some
menne, that the place where
Jonas prayed in shoulde haue
bettered it, as the folyshe opiny-
on of the worlde is at thys
tyme: that iudgeth the prayer
sayed at the hyghe Altare to
be better then that whiche is
sayed in the Quier, that in the
quier

The fourth Sermon

quier better then it that is sat-
ed in the bodye of the church:
that in the body of the church
better then the prayer sayd in
the felde, or in a mans cham-
ber. But our Prophet saith:
the Lord hath no respecte to y
place, but vnto y heart & fayth
of hym that prayeth: And that
appeareth: for penitent Jonas
prayeth out of the whales bel-
lye, and miserable Job vppon y
dounge heape, Danyell in the
Cauce of the Lyons, Hierem-
ye in the claye pyt, the thiefe
vpon the Crosse, saynt Ste-
phin vnder the stones. Where-
fore the grace of God is to be
prayed for in euerye place and
euerye where, as our necessity
shall haue neede and wanteth
solace. Althoughe I commend
the

81 fol
vpon the Prophet Jonas.

the prayer made to God in the
name of Christe, to be like in e-
uerie place, because that our
necessity requyeth helpe in e-
uerie place: yet I do not con-
demne the Publyke place of
prayer, wheras Goddes word
is preached, his holie Sacra-
ments vled, and common pray-
er made vnto God, but aloe
the same, and soe it is no more
frequented and haunted: but
this I woulde wythe that the
Magistrates should put bothe
the Preacher, minister, and the
people, in one place, and shut vp
the particion called the chaun-
cell, that separateth the congre-
gation of Christe one from the
other, as though the vaile and
particion of the Temple in the
old law, yet should remaine in

A. i. the

The fourth Sermon

the Churche : where in beede
all fygures, and Types, ended
in **C H R I S T**. And in case
thys were done, it shoulde not
only expresse the dignitie and
grace of the newe testamente,
but also cause p people the bet-
ter to vnderstande the things
read there by the minister, and
also prouoke the Minister to a
more study of the thinges that
he readeth, leaste he shoulde be
found by the iudgement of the
congregation not worthy ney-
ther to read, nor to minyster in
the church: farther that such as
wold receiue the holy commu-
nion of the precious bodye and
blud of **C h r i s t**, might both hear
and se plainly what is done, as
it was vled in the Primatyue
churche, when as the abhomy-
nation

82 fol
vpon the Prophet Jonas.

nation done vpon Multers was
not known, nor the sacrifice of
Christes precious blood so con-
culcated and trode vnder fote.

The thyrde thyng in thys
praier, is to be noted lest in the
porte it selfe we make hyppoc-
rysie, and offend God in pray-
ing to whome we praye. Vnto
hym that onely seeth the cogi-
tations of oure hearte, and can
and wyll do all thynges for vs
accordyngly, helpe at nede, and
punish in due season, which only
god can do: & vnto him wuld we
direct, and make our praier, af-
ter the examplers of the patry-
arkes, Prophets, and the apo-
stles, who called alwaies vpon
theyr God: for such as direct o-
ther wyse theyr Prayers, they
faile & er all the heauens wide.

L. ii

Against

The fourth Sermon

Agaynste whome speaketh Esay. lxiii. Jer. ii. xv. Ezech. xiii. And the Lorde is angry wyth hys people, as Esay saith.

Chapt. ix. because they tourned not vnto him that strake them, nor vnto the God of armoure. And in the prophet Ise. Chap vii. They called not to me (saith the Lorde) in theyr hartes. And in the same place a litle after sayeth the Prophet: they be returned, but not vnto y^e highest. So lyke wyse are they no lesse to be blamed that deuyde theyr hartes, parte vnto God, and parte vnto creatures : of whome speaketh Osee in the. i. Chapter. If these thre thinges that Jonas vled in the whales bellye, were vled of the people that professe Chrystes name in
out

Upon the Prophet Jonas.

our temples, blessed were we.
But it is al to the contrary: we
knowe not what prayer is, nor
yet wil take the pains to learn
it. The more is the pytpe, and
the more is God stirred to ven-
geance and punishment, and
the more cruell shall the payne
be when it is executd by God.

As we knowe by the texte he
prayed, so may we know by the
same, how he prayed, and what
was the forme and manner of
hys prayer. That is verpe re-
quisyte to be knowen, marked
and bozne awaye. The effect
and summe therof consisteth in
thre poyntes. In ii. of the fyrst
verses, he putteth forth briefly
the abridgement and Epitome
of hys prayer. Then declareth
he the greatnes of hys danger

L.iii. and

The fourth Sermon

and ieopardy. Thyrdyly he setteth forth the pitie, and mercy of God. The fyrst part.

From my troubles I haue called vppon the Lord, and he hard me: from the depenes of the depest I cryed, & thou hardest my voyce.

Out of this fyrste parte we learne two Doctrines: the one that we shuld not dyspayre, nor cleane caste of God in aduersityte. The other, that in aduersityte we should not flye, nor seke anye forbydden, or vnlawfull meanes of help. And these two thynges obserued Jonas in this his trouble: and we shuld do the same: accoꝝdyng to the commaundement of God.

Psalmes

84 fol
vpon the Prophet Jonas.

Psalme. xcix. Cal vpon me in
the daye of thy troubles, and
I shal heare thee, as he dyd at
all tymes. Psal. xcix. And thys
cry of Jonas to the Lord was
rather the crye of his hearte,
then the noyse or sounde of his
mouth, as Moses was. Exodt.
xiii. and the good womans. i.
Samuel. i.

The circumstances of true
prayer obserued, the Lord hea-
reth thys faithful prater accor-
ding to his promises.

Wherof all Idolatricall By-
shops and priestes may learne,
if they wil forsake their Idola-
try, and cal vnto the Lord, mer-
cy is ready for them.

And if the lasciuious, Quari-
ous, or Couetouse gentleman,
or Lawyer wyll acknowledge
A. iiii. hys

The fourth Sermon

hys faulte, and aske rempyson
for it, it wyll be forgeuen hym.
And so shall it be to the com-
men sorte of people, if they ac-
knowledge theyr disobedience,
rebellion, treasō, pryde, contēpt
of the superioure powers, and
aske mercy for it.

The second part of his pray-
er contayneth a description of
hys daungers that he was in,
after this sort.

Thou hast caste me
downe depe in the mid-
dest of the Sea, and the
fludde compassed me a-
bout: yea all the waues
& rolles of water went
ouer me. I thoughte I
had ben cast away oute
of

vpon the Prophet Jonas
 of thy sight, but I will
 yet again loke towarde
 thy holy tēple. The wa-
 ters cōpassed me euē to
 my veye life, the deepe
 laye aboute me, and the
 wedes wer wrapt about
 my head. I went down
 to the botom of the hils
 & was barred in wyth
 earthe for euer.

It is the comen sort of al ho-
 ly men, for the most part in the
 holy scripture, to make mentis
 in theyr praiers of theyr daun-
 gers, and to amplify them, that
 theyr greatnes may be the bet-
 ter marked & known: and thys
 is done for thre causes.

The

The fourth Sermon

The one, because wth the numbrynge, and rehearsall of they^r great dangers, they may the more inflame them selues to ardent and earnest prayer. For the more a man feleth hys owne grieve, the more diligent he w^{ll} be to seke a remeady.

The other is to bynge a man the more to a contempt & hatred of hym selfe: for the greatnes of the payne, declareth the enormity and fylthines of the transgression, and sinne.

The thyr^d is to set forth the power and good w^{ll} of God, that can, and w^{ll} heale in extreme and desperate euyls, and saue wth superhabundant merce where as he findeth iniquitye and synne to abound, Romaines. v. And so many.

86 for

Upon the Prophet Jonas

manye tymes the flauery, and
myserable state of the afflicted
setteyth forth the magesty and
rychesse of Goddes mercye.

Math. viii. ix. Ihon. iiii. ix.

Thys manne of God noted
and knewe the dyspleasure of
God agaynste synne: but oure
Jonasses slepe quietly in both
eares, and feleth not the payne
of synne. And this security and
insensiblenes vnder the wrath
of God, commeth by the igno-
raunce that the whole world
is lapte in all mooste, as tou-
chyng the danger of their vo-
cations.

If the Cleargy, the By-
shoppes and Priestes, woulde
thyncke vppon thys payne an-
nexed vnto theyr vocatyon,
yf

The fourth Sermon

if they do it not truelye, say the
fully, and as they be commaun-
ded of God: Sanguinem illo-
rum de manu tua requiram.

That is to say: I wyll requyre
theyr bloud at thy hande. Eze.
iii. xxxiii. they woulde serue the
Lorde, and vse moze dylgence
in theyr vocation then they do.
If the noble men would think
vppon thys text: the Lorde re-
sisteth the proud: and this text.
Esay v. Wo be vnto you that
ioyne house to house, and fielde
to fielde. &c. and the lawyers &
iudges that is wyrtten. Pro-
uerbs. xvi. and Math. xxiii.

They wold not slepe in greate
rest, nor vse the place they be in
wyth such parcialitie and fall-
head as they do: in case the com-
mon people would thincke vpon

on

87 fol
vpon the prophet Jonas.

on the.iii. of Genes. wheras labour is commaunded, and also. i. Thess. iii. ii. Thess. iii. they wolde not forsake labour, and seeke weapon and strengthe, to tourne and aulter the state and ordre that God hathe appoynted vpon the earthe. But thys I saye to euery manne of eche of those degrees mencyonated of: the lesse thei fele the danger of eternall damnacion, the nerer they be vnto eternal paine, and haue already one foote in hell, which shal neuer come againe, but the hole body and soul shal followe, excepte they repent: for no man is farther from heauen, the he that feareth not hel.

For no manne farther from grace, the he that feleth not the daunger of synne, as we see no
man

The fourth Sermon

man in more dangerous dys-
ease, then he that knoweth not
hym selfe to be sycke, as those
men be that are fallen into frē-
syde, and madnes. Let vs learn
wyth Jonas to knowe in what
daunger we be.

Yet is there an other thyng
to be noted in Jonas wordes,
where as he sayeth: thou haste
caste me downe. Of these woꝛ-
des shoulde those that be dam-
ned by the Magistrates, ac-
knoweledge that it is not the
Magistrate that putteth them
to execucion, but God, whose
minuters thei be, and ought to
saue such as Gods woꝛde sa-
ueth, and dampne those that
Gods woꝛds dampneth. It is
God that sendeth to hell, that
hangeeth for transgression vpon
on

upon the prophet Jonas.

88 fol

on the Gallows : As Jonas
knewe in thys hys prayer. He
accused not the mariners that
caste hym into the sea, but con-
fessed the execution of the euyl
to be from God.

Let therfore from henceforth
the Bysshop and person that is
depryued of theyr vocacyons
for theyr mysbehauour, a false
or neglygente preachynge in
them, saye: the Lord hath caste
me downe. So lette the noble
men and the lawyers say: whē
theyr Raupne, Couetousnesse,
fraude, and Deceyt cryeth ben-
geaunce before God, tyll they
be dysplaced: the Lorde hath
caste me downe. And the same
lette the trayterousse subiecte,
the thiefe, the Murtherer, and
ydle

The fourth Sermon

idle mā say, the Lord broughte me to the gallowes: The Lord wold I shuld trouble the common wealth no longer.

And I do here apeale a burden euery subiectes conscience of thys Realme of Englande.

Fyrst, those that haue the doynges, receyuynges, occuppynges, and custodpy, ouersyghte, rule, and offyce of the kynges maiesties goods, oz lāds: The theyr conscience to whome the kyng and hys Councel hathe commended the teachyng and instruction of hys people in the knowledge and feare bothe of God and man: Finallye I apele all the Consciencies of the subiectes of this realme which meriterh some for Deceit falshead, and decepyunge of the kyng, losse

Upon the Prophet Jonas.

89 for

losse both of body and goodes;
some for preaching erronious,
sedicious, and false doctrine, or
for neglectyng the preachyng
of the true Doctryne, deserue
most cruel punishment. Some
for false iudgement merite the
losse of theyr lyues. The reaste
for rebellion, sedition, and trea-
son, deserue the swerde and the
galowes, whether in sufferynge
the payne appoynted for suchs
transgression they canne from
their hartes say: thys suffer I
wozthely, and wyll the venge-
aunce of God, because I haue
synned agaynst hym, & the law
of my common wealthe. No no
þ Lord knoweth: euery man ex-
tenuateth, yea excuseth al thin-
ges done agaynste God & hys
order. But I wyll sayne the (þ

M.i.

theise

The fourth Sermon

thiefe and robber of the kynge
and of the Common Wealthe)
to be kynge, and the kynge thy
officer & receiuer: wouldest thou
thy officer should Deceiue thee?
Or thou traiterous & false sub
iect if y^e wer king, and the king
thy subiect, wouldest thou be co
tented that thy subiect shoulde
conspyre and imagine howe to
plucke the oute of thy realme?
What if my Lord Byshop and
master Person were kinges,
trow ye their Maiesties wold
be contented that they^r By
shoppes and Priestes shoulde
whister a tale of treason and se
dition in auricular Confession,
or other priuy conuenticles to
their subiectes.

Speake al ye that be fained
kinges, and speake of your con
fects.

Upon the Prophet Jonas.

90 for

sciences, I dare say ye would
not be thus handled. Why the
do ye handle an other so? re-
member ye not in thys lawe of
nature. *Quod tibi non vis fieri alteri no
facias.* That is to saye: do not to
an other, that thou wouldest
not an other shoulde do vnto
the. Amend therefore euerye
man, and be true and faithfull
vnto the realme, to the kinge
and lawes of him & his realm.
And for y^e loue of God ye noble
men, Gentlemen, iustices, and
lawyers, the hole some lawes of
the realme, the statutes, and co-
missions that hath bene made
by the king and the counsel for
the preservation of the Com-
mon wealth, and the healpe of
the poore, whych be bothe af-
fected wyth youre insatiable

M.ii.

and

126
The fourth Sermon

and neuer contented couetous-
nes. Let them be faythfully ex-
ecuted and vpryghtely inter-
pretated accordyng to the mind
and meanynge of those that
made them. For the euyl con-
struyng, and sinister takynge
of good lawes, and godly mea-
nyng of godlye Statutes,
doth not only afflicte the poore
of thys realme, but will sure at
length caste the whole realme
vnder the water. It commeth
now into my minde a practyse
of euyl takynge the gouernours
word, and comandement, how
perilous, & daungerous thynge
it is. I was once in the case of
Britayne wyth a forewoynde,
and contrarie fludde, the seas
in that place goynge bothe ho-
lowe, and that by reason of a
mul

bpou the Prophet Jonas.

91 fol

multitude of rocks in the same place. The mayster of the Shyp to condyte her the better, sate bpou the mayne yerde to see the seas afoze hande, and cryed to hym that styrred the stearne alwayes, bpou whych syde he shoulde styre the Shyppe, to breake best the daunger of the Sea. The wind blowing high where as the Mayster cryed a larde brode, he that stirred mistoke it, and styrred a Stare brode: and the once mystakynge of the masters law, had almoste cast vs vnder the water. Then thoughte I, it is not wythoute cause that wysemen compare a common wealthe to a Shyp, for one thyng loseth and saueth them both.

For incase the masters offycer
in

The fourth Sermon

in the Shyp obey not hys lawe,
the Shyp wyll of force Drowne.
So shal thys common wealth,
and euery other, that whē the
kyng and hys Counsell shall
make lawes to healep, and saue
the poze, suche as stir the hyn-
der part of the Shyp behind the
kinges back, folow not that he
is bid to do, but that, that he li-
steth him self, and his own pri-
uate comodity. And thus put-
teth both the Shyp, the maister,
and all the mariners in daun-
ger of Drowning. Amend ther-
fore euery man betyme: If ye
do not, the Lorde at lengthe
wyll caste ye oute from all ye
haue, to the destructyon of you
and yours.

But of one thyng I praye
you all that be true, and fayth-
full

92 fol
vpon the Prophet Jonas.

ful subiectes and friendes be-
to the kyngdome. and the kin-
ges maiestye, that ye wyll not
impute, nor burden the kyn-
ges maiestye, nor hys Counsel
wyth the oppression, extorcion
theftes, iniuries, deceytes, false
heades, defraudes, Cautelles,
byolences, and other wronges
that those thieues and destroy-
ers vse towardes you and the
commen wealth: if their blyng
myghte come to theyr know-
ledge, I doubt not but that
your wronges shuld be redres-
sed by them. And this I know
my selfe by experiēce in waigh-
ty matters, the kynges mai-
estes Counsell hath not onely
hearde, but geuen accordyng-
lye sentence wyth the truth.

¶.iii.

and

The fourth Sermon

& bled me rather like Fathers,
then lyke iudges in suche mat-
ters: if they hadde taken thin-
ges spoken by me honestlye, &
uyll construed by myne accu-
sers, there could haue folowed
no lesse then my greate vndo-
ynge, and hynderaunce to all
my labours and paynes in the
vyneparde of the Lord. There-
fore praye to hym that al good
lawes maye be iustly executed,
and all other amended, whych
God graunt.

There is one worde moze in
the texte whych muste not be
neglected, where Jonas say-
eth he shall se agayne the holpe
Temple of the Lord. In the
whych words, note two thin-
ges. The one, howe that in
the mooste obscure and darcke
trou=

93 fol
vpon the Prophet Jonas

troubles of aduersity, God suffereth some spark of consolation to shine.

The other, to what ende a manne beyng in trouble should desyre to bee deliuered: to extolle, and prayse for euer the name of the Lord. Esaye thyrtie and eyght. But how thys ende of deliuerance is practised in oure dayes, the Lord knoweth. We vse not to desire the Lord to be deliuered to glorify and laud his holy name, as thys Jonas dyd, and Dauid Psalme fiftie and one, an hundred and .xlii. But from sickness and aduersity we tourne our selfe to all vngodlines, and liberty of lyfe.

And ther we were euell befoze trouble & sickness, we be worse after

The fourth Sermon

ter. Therfore whē God hath
wasted one rod vpon vs in pu-
nyshmente, he begynneth to
make another more warper
then the fyrste. And euen as
the fall againe into a dyscase,
before the fyrste be quyte paste
and ouercome, bryngeth the
more daunger vnto the pacy-
ente: euen so the relapse, and
fall agayne into the dysplea-
sure and iudgemente of God.
not onely doubleth the grieve
and paine of the punyshmente,
but also endaungereth the af-
flicted person wyth the horroz
and damnation of hell fyre: for
euerie relapse aggrauateth the
paine for syn. After this follow-
eth the thyrde part of Jonas
praier, in the which is conteind
a comendact of Gods mercy.

But

But thou, O Lorde my
God, haste broughte my
lyfe again out of corrup-
cion: when my soul faint-
ed within me, I though-
te vppon the Lord, & my
prayer came in vnto the,
euen into thy holy tem-
ple.

In these verses is declared
booth the power of God, and
the truthe of God, Hys power
that saued hys lyfe, wher was
no likelihode but of deathe, yea
Death it selfe. For he it is alone
that byngeth to hell, & saueth
frō thence. i. Sam. i. His truth
is declared & wheras he saith:
call vppon me in the dayes of
thy trouble, & I will hear the,
here

The fourth Sermon

here he perfozmeth it in this afflicted Jonas: of whome we shoulde learne bothe to feare hys threathynge iustice, and to truste vnto hys promised mercye, for he can do boothe: Punyshe the euil that wyll not repent, and saue the afflicted that fleeth vnto his mercy.

They that holde of vain vanytyes, wyll forsake his mercy.

The people of God haue a custome in theyr Prayers, as they beholde the true and sauyng healt he of the luyng God, so of the contrarype parte to consider the false and deceit full helpe of the false Gods, as Dauid dothe many times, and here also oure Jonas. So doe the true christians at thys day
in

vpon the pꝛophet Jonas,
 in beholding the mercy of God
 in Christ: they behold and won-
 der at the sonde and false hope,
 help, & trust that men put in va-
 nitie, erreure, and foꝛbydden
 help of the Masse, water, bread
 Salt, Boughe, Candell, Par-
 dons and suche lyke. And thys
 note Christian reader, that the
 Pꝛophet calleth false and vain
 religion, vanity: so iudge thou
 of euerye relygion that is not
 contained within the woꝛd of
 God, to be nothyng elsse then
 vanitie, from whence soeuer it
 commeth: though the woꝛlde
 woulde beare the in hande, it
 wer as true as the Gospel, but
 aske y true iudge the woꝛde
 of God, and it wyll shewe the it
 is supersticion, beggerie, and
 treacherie vnto the soule. And
 those

The four th Sermon

those do lose the beneuolence & mercye that God hath promysed in Chryste to as manye as seke hym in truth, and in veritye. Out of thys terte ye se the Doctrine of Chryste true, that is wyrtten. Math. vi. No man can serue two masters, the true religion of God, and the supersticion of man. For he cā be saued that trusteth in Chyrist hanged vpon the crosse, and Chyrist offered in the Masse: for the one is contrarie playne vnto the other. Therfore Jonas confessed what he wil do: followe the one & forsake the other, as the terte of his oracion sayeth. But I will do the sacryfyce wyth the voyce of thankes geuinge, & wyll pay

Upon the prophet Jonas.

96 fol

pay that I haue vowed.

Here Jonas esclones telleth what he wil do being delyuered from his trouble. He will extoll, magnifye, and set forth the goodnes of God. Then he will perfozme his vow made, that is to say: lyue obedyently vnto the commaundemente of God. The same muste we do, and not vse health and quyetnesse as an occasyon to synne. Jonas also amendeth the foolish opinyon of the Jewes that trusted to haue obtained remis- sion of their syns by thofferyng vp of their calues & other brut beastes. But Jonas declareth that the Lorde delyteth in no sacrifice that man cā do, sauing in þe sacrifice of thākes geuing.

For

The fourth Sermon

For onely Christe is the sacrifice propitiatorie, and he that alone meriteth before God the remission of synne.

If then in the time of the shadow, Jonas knew the Lord to accept the sacrifice of the harte and mouth, was indued with faythe, aboue the sacrifice of the bluddy calves, how muche more nowe of vs wyl be dooe the same aboue the Idolatrical sacrifice of the Masse.

Jonas well trustynge of Goddes mercy and promyses, sheweth a reason wherefore he wil laud and prayse the Lord, when he commeth out of trouble: and saith.

For saluacion commeth of the Lord.

vpbn the Prophet Jonas.

97 fol

As though he hadde sayd:
no mā can geue health of bodi
oz soule except God, as Dauid
sayth almost in euery Psalm
& Esa. xlii. xliii. If thys doc-
trin wer wel pynnted into our
heades, we woulde not go a-
stey to euery straunge God
and superstitiō of man, as the
world doth now a daies more
like heathens then christiāns.
farther, we woulde the better
sustain and endure aduersitie
seyng it canne neither go nor
come, withoute the prouisiōn
of God. Gracious kinge and
my lordes of the counseil, remē-
ber this doctrine of Jonas, &
then yenede not to fear to re-
form this church of England
vnto the primatiue state, and
apostolticall doctrine. Let the

R. I.

Deuil

The fourth Sermon

Deuill withall hye ministers do
what they wil: if the iudges re
membred this Doctryne, they
wold not fear to punish euil do
ers. If the people knewe thys
Doctrine, they woulde not take
armour and weapon agaynst
the magistrates, but seke helpe
from God. Before al men, let y
preacher comfort him self with
this word, for he is in daunger
of most displeasure, if he preache
not truly. Also let the persecu
tors of gods word, take hede of
this doctrine: for in the Lorde
shalbe their health, let the per
secute what and how they wil:
though they burn, y Lorde wyl
quench: If they kil, the Lorde wil
make aliue: if they curse, y lord
wil blesse: if they damne to hell,
the Lorde will saue in heauen.
Blessed

Upon the Prophet Jonas.

98 fol

Blessed is then the man that trusteth in the Lord. Now foloweth the conclusion of the chapter

And the Lord spake vnto the fysh, & it caste out Jonas again vpon the dry land.

Here ye may see the effect of a godly & earnest prayer, that it obtayneth deliuerance from the danger.

Of this in the hole, we learn that there is none so great danger, but that we maye escape, if with penytence we retourne vnto the Lord, and aske hym mercy. As many Jonasses there fore as be in this realme, that hath & doth, or falsly vse or negligently contene their vocation, let the acknowledge their offence

R. ii.

and

The fourth Sermon

and beg pardon. or els doutles
wher penitent Jonas was cast
a drye land, they shall remayne
for euer in the paines of hel, as
Saul doth. Let them fe there-
fore that be Bishops and pry-
stes, in what daunger they be
that neglect or abuse theyr vo-
cation: if they amende, hea the
commeth, as vnto this misera-
ble and penitent man. Thys I
speake to the noble men and to
the lawyers, and also to the co-
men people: I pray God al Jo-
nasses of this realme thus re-
pent: In case all do not, yet that
some followe thys godly man,
that they may be sa-
ued as he is.

So be it.

99 fol
vpon the Prophet Jonas.

C The fyfthe Sermon
vppon Jonas made by
Ihon Hoper.

C The Preface.

Ther is no man that
hath any respect or
care at al of his heal-
the that would not
gladlye his faith, knowledge,
and faultes should be aproued
and well taken of God. For he
knoweth al labours and pains
to be in vaine, and lost, that are
not commended by him.

Yet in this behalf men gre-
uously offend and go out of the
way, when the thing that God
most esteemeth, is of our partes
most neglected: and the thyng
that

The fyfthe Sermon.

that god hateth and is displeased withal, we moſte diligently do and exercyſe oure ſelues in, When be broughte to thys ignorance and contempt of god, and hys word, that they iudge euery thing done of a good intention, and wel meanynge, ſould please the Lord: From whence ſpronge thys infinite, dangerous, and ſuperſtitious number of ſacrifices, and other ſeruings of god. But what thyng after the ryghte iudgement of the ſcripture chyeſtlye pleaſeth God: Obedience: that is to ſay, when euerye man in hys ſtate & his vocation doth the thyng he is commaunded to do. As it is wyrtten. i. **ſa. xlii.** I deſyre obedience, and not ſacrifice. Let no man therfore thinke he can

can do any thing acceptable vnto the Lorde if he neglecte the woorkes necessary appoynted vnto hys vocation. Here maye pꝛinces take heede they go not about wyth liberality to make other men good for them, learned for them, vertuous for the, wise for them, and they theym selues neglect studie, Prayer, pains, and labour: but to know and do all thinges them selues that is requyred to a pꝛyncely office, by the expresse woord of God. Study, wylidome, knowledge, and exercise is requyred in the pꝛince hym self. Let the Bishops and Pꝛiestes beware they go not about to please god wyth Masse, Dirige, Pardons Rytes, and Ceremonyes inuēted by men.

R. iiii

Eut

But let them do the workes of
theyr vocation, grauely, study,
dyligently and truely preache
the word of God, Chzillianlye
minister the Sacraments, and
seuerely bie discipline and cor-
rection of indurate mens fau-
tes. So let the counselloure see
what equitpe bindeth hym to
do, the honour of God, the obe-
dyence vnto hys Prynce, and
the loue of hys country, and so
iudge and counsell for the glo-
rye of God, and wealthe of the
realme, and not for hys owne
affection or profite: and thinks
that the persoe, byshop or priest
is able to sing or say the remis-
sion or pardone for the neglec-
tyng of his duety, but he muste
do the workes therof him self.

The common sorte of people
let

101 fol
vpon the Prophet Jonas

let them learne to know and obey bothe God and man, & not trust to the pardon and remission of their Ignorauncye and disobedient treason and sedition, at the Persons of Ilicares hand, but they must knowe and feare both God and Gods magistrat them selues.

How fayre and relygyous, good, and Godlye so euer the good intencion of man appeare and shewe it selfe to men, it is playne iniquitye before God, as ye maye see by Saule: that though God would be pleased wyth the wel mented sacrifice of kynge Agag. i. Samu. xiii. And also that he foughte wyth the Heathen before Samuels commyng. i. Samu. xv. he was not onely rebuked greuouslye
for

The fyrthe Sermon

for his faulte, but Disherited also of his kyngdome for euer. I dare pronounce & all these mischeues & troubles that happen in this Ship and comon wealthe of Englande, sprynge oute of this fountayne.

No man laboureth to doo the woorkes that God hath appointed to his vocacion. And an exāple hereof we haue seene in Jonas: whose dysobedience and want of doing his vocacion, moued the wyndes in the ayre, the waters of the Sea, so that it had lyke to haue drowned hym selfe, the Shippe, and as many as were within boord. And seynge there is none of vs but is culpable, from the hyghest to the lowest, in neglectinge the woorkes of our vocacion.

Upon the prophet Jonas
racion, and thereby inobedient
to the good wyl and commaun-
dement of God, let vs repente,
and returne to a better minde.
He that erreth shal not perishe,
if being admonished he returne
home again. Eze. xviii. Math.
xi. Jo. x. Let thys glas & myr-
roure of Jonas suffyce vs, to
behold an other mans euell in,
before we fele the lyke our sel-
ues: we haue sene the disobedi-
ence of Jonas, and the payne
therof, we haue sene his amen-
dement and pensiuenes, & the
frute therof, hys delyueraunce
and saluacion.

Let vs also now see howe
much he hath profyted, & lear-
ned in Gods schoole vnder the
rodde of aduersityte, and lette
vs learne to do the same.

But

The fyfthe Sermon

But before we come to the obedience that thys man learned in aduersitye, we wyll pray vnto God.



¶ We come so far, as the text hath made mention of the restitution of Jonas in life vpon the dry ground. And now foloweth his second legation and embassage to Ninue. But for the better vnderstanding of all things that folow, I wil deuide the chapter into his partes, which are iiii.

The first containeth the commaundemēt of God to Jonas. The second, Jonas obedience. The thirde the repentance of the Ninuites. The fourth, the mercy and compassion of God towarde the penitente and sorrowful Ninuites.

upon the prophet Jonas.

103 fol

The fyrst part.

The woorde of God
came the seconde tyme
to Jonas after thys
sorte. Rise, go to Ni-
ue that great citye, and
preache in it the prea-
ching that I haue spo-
ken vnto the of.

That Jonas goeth not to
the citie to preach of hys owne
heade, but taryeth to be called
vnto it by God, we learne no
man should wythe, or desyre for
any offyce or vocation to a pri-
uate commodite, and his own
lucre. but to tarye tyl God call
hym to it, chiefly the offyce of a
byshop or preacher.

For that offyce hath so ma-

The fiftthe Sermon

ny difficulties, labours, & Dangers, that in case the man that is in it, be not wel perswaded & he came to it by the callinge of God, he shal neuer be able to endure the troubles annexed to the vocacion: as the perfite mā testifieth. Iere. xx. who decreed to hym selfe to haue preached no more, because of the malice of the people, and for the contempt that folowed him in doyng of hys vocacion. Euen so is the offyce of a good counsellor & good magistrate, that in case he loke not to come to hys dignitie and honour for ambition, pryde, and priuate lucre, but cometh whē he is called of God, he shal fynde so manye labours & vniquietnesse in hys vocacion, that doubtles wer it

104 fol.
vpon the prophet Jonas.

not for God, he coulde be glad
to leaue it to an other mā. For
incase the Magistrate do any
thing contrary vnto God, doubt-
lesse he shal fall into two euels,
fyrste into Gods displeasure, &
then the thing he doth shal ne-
uer prosper, as it is to be seene
by the Israelites that warred
before they were commaunded
by God. Num. xiii. Let no mā
therfore run into an offyce be-
fore the tyme god cal him, ney-
ther by him self into the offyce,
as is now a dayes cōmonly v-
sed: For I know surely he that
biteth wyll sell, & neuer do God,
the king, neyther the subiectes
good seruyce, but dyshonoure
the fyrst, and rob the other.

That Jonas is bid to ryle
and go to Ninue, in that is de-
cla:

The fyfthe Sermon

clared, that of all thynges in e-
uery vocation, ydlenes & sloth
muste be chiestye auoyded, and
labours exercysed: the whyche
if we leaue vndone (being woꝝ-
kes annexed wyth our vocaci-
on) we declare oure selues vn-
mete for the roume and voca-
tion we be apoynted vnto. In-
case anye man had a seruaunte
appoynted to dresse hys meate
in the kytchen, or to keepe hys
horse in the stable, & yet woulde
neglecte the labours & paynes
that the offices ordinarily and
of Dnty requyred, who gladly
would be contented wyth such
a seruaunt, or desyre he shoulde
be preferred to anye offyce in
hys house. Therfore comman-
deth s. Paule ꝑ he that wyl not
labor, shuld not eat, i. Thes. iiii.

The

upon the Prophet Jonas.

105 fol

The thyrde Doctrine of this
fyrst part Declared, forasmuch
as it behoueth every man to a
uoid idelnes in hys vocation.
It might be Demanded what
shoud a man do to satisfye hys
vocation. It is tolde Jonas
in thys place. Preache sayeth
the text. He saith not: take the
regiment and gouernaunce of
the cōmon wealch, but preach.
Of these words we learne that
every man is bounde to do the
workes of the vocation he bea-
reth the name of: & not to med-
dle with other mens laboures.
It is not the offyce of the By-
shoppe to playe the kynge and
Lorde, nor the kinges parte to
playe the Byshoppe. For the
kynge's offyce is inoughe for a
kynge, and the Byshoppes of:

D.i.

fice

The fourth Sermon

like inoughe for a Byshop, lette
them do the best they can, and
Iudge eche of them in their of-
fice. But lette the kynge take
hede he be able to iudge whe-
ther the bishoppe do true ser-
uice to God in his vocatton by
the woorde of God, and let the
Byshop do the same, take hede
whether the kynge or Counsel
would commaunde hym to do
anye thyng contrarpe to the
wozkes of his vocacion, whych
is to preach Goddes woerde: in
case he do, wyth knowledge
and sobernesse to admonyssh
him, and to brynge hym to a
better mynde. If y be a iudge,
remember thy name, and do y
wozkes of ryght iudgement.
If a iustyce, do accorpynge to
thy

206 fol
vpon the Prophet Jonas.

thy name: if a marchaunte, bye
and sell truelye: if anye other
subiecte, doo accordyng to
the name thou bearest, as oure
subiectes of Englande of late
dyd neuer a whyt. For maister
person, and an old wyfe taught
them to forget the dueties of
true and godlye subiectes, and
would haue made them al kin-
ges, but the Lorde cast them in
to the sea. Thys duety of eche
man is handsomly set forth by
certaine pictures in the towne
house at Basyll in thys verse.

Tu supplex ora, tu regna, tuque labora.

There be thre images, the one
of the Pope, the other of the
Emperoure, the thyrde of a
ploughe manne, and the verse
teacheth all thre their dueties.

D.ii.

He

The fourth Sermon

He biddeth the Pope pray, the Emperoure to raygne, and the plowman to labour. Let therefore all Bishoppes and priestes knowe their office is to preach & pray. This I say, God to recorde, of no hatred but of loue: for I am afraid of Gods thynnynges & vengeaunce toward theym, if they amende not. For God sayeth he wyl requyre the bloude of the people at the byshoppes hande. Ezech. iii. xxxiii. And Paule sayeth: wo be vnto me if I preache not. i. Cor. ix.

Here myghte the Byshoppe or the personne peraduenture partly excuse them selues and saye: I knowe my faulte, and woulde gladly amende it if I coulde, but I am so olde I can not preache, nor neuer bled my selfe

207 fol.
vpon the Prophet Jonas.

selfe ther vnto. I would aduise
hym then to folow the doyngs
of Valerius the Byshoppe of
Hipponensis, that in hys olde
and latter dayes perceyvyng
hys age could not satisfie the
labours due vnto his vocation
associated to him selfe a compa-
nion and coadiutoze. Sayncte
Augustine, as he testifieth Epi-
stle. cxlviii. In the begynnyng
of that Epistle thus he writeth
Before al thinges I wold your
godly prudence shoulde thinke
in thys our time nothyng to be
more acceptable, facile, or more
desired of men then the office
of a Byshop, Priest or Deacon,
if their office be slighte and
sleenderlye blessed, but wyth God
nothyng is more dānable, my-
serable, or sorowfull. The same

D, ill.

knebo

The fyfthe Sermon

knewe Samuel : for in his age
he instituted his sones to helpe
and ease the intollerancye and
importaunce of hys offyce: so
I woulde euery byshop and
personne that for age or lacke
of learnynge cannot do hys of-
fyce, shoulde institute and take
vnto hym some wyse and lear-
ned preacher to helpe hym, and
not a singer as now is vled.

If this counsell and doynges
of the godlye men reherfed be-
fore, like them not, let them de-
uise some other lyke, and all is
one to me, so thei exchue the ire
of God. For doubtlesse it is hor-
rible to fall in thys parte, into
the handes of God, For what
shall it auaille them to wyne
all the world, and lose their own
soules: I wold lykewyse pray
and

108 fol
vpon the Prophet Jonas.

¶ admonyſhe the Magiſtrates
to ſe the ſcholes better maintai
ned: for the lacke of them ſhall
bring blindnes into this church
of Englande againe. And ſuche
as be the patrones and geuers
of benefyces, lette them take
hede they geue and beſtowe
them vpon worthy menne, and
ſel them not to Aſſes and blynd
blocke headed fellows: For yf
they beſtowe theyr benefytes
for lucre or affectyon, to ſuche
as can not or wil not fede with
the woorde of God, the people
of hys cure, the Patrone ſhall
dye eternallye for it as well
as hys blynde and naughtye
Curate, Perſon, or Vicar. The
forth doctrine of this firſt part
is very neceſſary: for when the
Byſhops

The fyfthe Sermon

byshoppes and Prelles heare
theyr offyce is to preache, then
thinke they: but what we prech
it is no matter: it lyeth in oure
arbitrement and pleasure. As
saith the texte. Preache that I
bid the: and so saith the S. Peter
1. Pet. iii. Math. xxviii.

In thys vocacion of Prea-
chyng, the preacher shoulde so
bless hym selfe as he myghte say
alwayes: my Doctryne is not
my Doctryne, but his that
hathe sende me. For it is God-
des woorde and his laboure that
turneth the heartes of people
to repentaunce. Psalme. xix.
cxix. For the word of God wy-
ten is as perfecte as God hym
selfe, and is in deede hable to
make a man perfect in all thin-
ges. ii. Timo. iii. Wherefore it
neadeth

109 fol
vpon the prophet Jonas

neadeth not that blasphemous
and stinkinge helpe of the By=
shoppe of Rome, that durst say
the lawe of God is not of it self
but by his interpretation, hol=
som and sufficient. But by thys
meanes he gotte authoritpe o=
uer the scripture to bury it, and
to stablysh what he wold, were
it neuer so deuelyshe and here=
ticall, Therfore let suche as be
of God do as they haue in com=
mission from hym, and not as
they please theym selues: for if
they do, they be of the deuil and
not of Chyste.

The obedience of Jonas.

Then Jonas arose
and went to Ninue, at
the Commaundemente
of the Lord.

Jonas

The fyfthe Sermon

Jonas now being an obedi-
ente seruaunte, loketh no moze
for a shyppe to fflye, but goeth
the nexte waye whehter he is
commaunded, though the iour-
nye was paynefull and daun-
gerous to the fleshe. But the
Crosse of trouble is not vnpro-
fytable to the Christyans, it
mortyfypeth the fleshe, so that in
the afflicted dwelleth the spirit
of God, it exerciseth the faythe
and proueth obedience. As Da-
uid saith: wel it is with me that
thou haste chastened me Lord,
that I may learn thy commaū-
dements. Both good and bad,
are afflicted in this worlde: but
the good therby is amended, &
the euell is appeyzed, & so they
pearish in theyr trouble. David
was amended herewith, ii. Re-
gum

gum. xii. xlii. So was Ezechias. Ezech. xlii. So was Daniel. Daniel. ix. These and lyke vnto them be chastened in the world, because they should not be dampned wth the worlde. The euill wth affliction be not amended, but indurated & hardened throughe their owne malyce & abstaynacie, as Saule, and Pharao. And the paines & tormēt^s here, be the beginning of the paines eternal. This diuersitie and contrarie effect of persecution, godly setteth forth the holy prophet Dauid, Psal. lxxv. wonderfull godlye. The whiche Psalm I woulde all Bishoppes shoulde reade, that knoweth the truthe, & yet wyl take no paynes to set it forth, but liue idle: & such as haue no learning

104
The fyfthe Sermon

learning to set it forth, or of malice whister, and secretly hyndreth the settinge forth of it: for doubtles at length, they shal not only drinke of the wyne of aduersitye, but be compelled to drinke dragges and all. So shall all these rauenynge, and couetous Noble men that wyth iniuries and wronges now afflict the poore, at length they shalbe mooste afflict the ym selues: so shall the auaricypous iudge, the couetous marchant, and the traitterous and sedicypous subiect. But I rede you be wise in time, and as ye haue followed thys rebell Jonas in euyl, so followe him in the good and amende: if not, the kynges Maiesty muste caste you into the sea.

The

upon the prophet Jonas.

11 fol

The obedience of Jonas is set forth and comended with manye circumstaunces, and shoulde therefore the better be noted, fyrste, because he wente the nexte waye to Ninive, and hyed none other, nor substituted hys Infragane, nor wente not into Samaria to aske counsell at hys frendes what was best to do but wente strayghte way hym selfe. The second circumstance is worthy annotaciō, that he dyd all thynges as the Worde bad hym. Wherin we are taughte to be diligent, we see all oure doinges, actes, and obedience to be accordyng, and as the worde of God biddeth. There is putte in, as though it were by a parentesis, the Description of Ninive.

And

The fyfthe Sermon

And Ninive Was a great
city to the Lorde of thre
daies iourney.

Thys description letteth
forth the obedyence of Jonas,
that diligentlpe preached tho-
roughe the hole cpye the plea-
sure of God, that it shoulde bee
destroyed wythin. xl. dayes.

The cpye is called greate bn-
to God, that is to saye a verye
greate Cpye, as the Cedre of
God, the mounte of God. &c.
Or elle it is called the City of
God, for the wonderfull res-
pecte and pitye that the Lorde
had in the sauinge of it. Whe-
ther the cpye were thre dayes
Journye aboute, or elle thre
dayes space to vyltete all the
streates

upon the prophet Jonas.

112 fol

Creates thereof, it is not agreed yet upon among all wyters: but this we know it was a notable cytye, and amonge al Cyties in the East of mooste famous report.

Now it foloweth what Jonas did after he entred into the city.

When Jonas hadde entred the Cytye one dayes iournye, he cryed and sayed, Wythin this xl. daies Ninive shalbe destroyed.

Of this text we learne that Jonas lyued not idle after he came to the place whether hee was sente by God, but that he walked abrode and cryed.

So

The fyfthe Sermon

So shoulde euery man that is
called to the office of a byshoppe
or Pastor: it is not inoughe he
go to his Dioces or personage,
but that he must walke abroad
there, and cry out the commaū-
dement of the Lord. Or elsse
they be wyth all their title, glo-
rye, pompe and name, dumme
dogges, subiecte vnto the ven-
gaunce and plage of God. And
thys is þ markethou shouldest
knowe a byshoppe, and prieste
by: by hys tounge that foun-
deth the woorde of the Lord,
and not by his cap or outward
vesture. So shoulde the iudge
go abroad in his countrey, and
speake and declare euery wher
iustice. So shoulde the prouost,
heades of Colledges, Masters
of scholes, goe and teache the
thyng

Upon the prophet Jonas.

113 fol

thyng appertayneth to theyr
place and vocacion.

The texte maketh mencion
of the summe and Pryncypall
state of his sermō, that is, that
the citie shuld be destroyed with
in xl. daies, & that spake he sim-
ple and plainly without condi-
tion or glose. Yet may we easi-
ly gather of the longe tyme of
xl. dayes, that was geuen vnto
it, that it was reuerled vnto pe-
nance and amendement of life.
And GOD would rather at
thys tyme fraye them to make
them amende, then to punyssh
them, and lose the for euer: and
wold perce thus theyr mindes
and bynge them to a know-
ledge of theyr synnes. And as
subuersion & destruction was
threatned vnto thys Ninue,
So

The fourth Sermon

so is it to thys hole realme: for
there is amonge vs as greate,
and as mani sinnes (God geue
grace there be no greater, nor
no moze) as wer among them.
We muste then amende or elsse
we shall pearysh euerychone.
Luke. xiii. but what tyme the
Lord knoweth, & not I. Now
it foloweth how the preaching
of Jonas was accepted.

And the people of
Niniue beleued God, &
proclaymed Fastynge,
and arayed them sel-
ues in sacke clothe, as
well the greate as the
small of them.

Out of this text is fyrst to be
noted how that the Niniuites
resi:

upon the prophet Jonas.

224 fol

resisted not the preachinge of
Jonas, when they had yet if
they would haue excused their
euil, many refuges & pzetexts.
The obedience to the word of
God cōdēneth both the Jewes
and vs of obstinacy, & malice.
i. They might haue pretended
thys Jonas is but one man,
therefore not to be credited.
ii. He is a stranger & speketh it
of hatred vnto vs, & of affectiō
towardes his owne countrey.
iii. He is of a contrary religion
to ours, & wold deceiue as frō
our fathers faith. iiii. He is no
king but a man that semeth to
haue lytle wit and lesse expery-
ence. v He is one contemned of
hys owne Countrey men, and
can not be hearde of them, and
Would we credit hys wordes.
P. ii. vi.

The fourth Sermon

vi. He is a noughty lyuer and one that God hateth and hath punyshed, and shoulde we passe of his sayinges? But they remembred theyr own faultes, at the preachyng of one day they amended, they neuer looked for myracle: They pretended not the antiquitie and aunciētnesse of theyr city, that had stode almost from the time of the flood. Gen. x. They that heard hym, neuer desyred theyr amendment, vntyll suche tyme as the kyng, the priestes, and thother elders of the Citie, had agreed whether Jonas doctrine were true or not. Of this facilitie & quicknes of beliefe in the Ninuites, we may see soner be- leueth the verie infydels the word of god, then such as bea- reth

113
vpon the Prophet Jonas.

reth the name of God, and be
broughte vp in supersticyon. +
And that I thynke were easye
to be sene, if experience shuld be
taken to preache at Babilon or
Constantinople, he shoulde ra-
ther conuert those Cities, then
Rome. farther they prompt-
nes condemneth our obstinacy
and hardnes of hart, that day-
ly heare the word of God prea-
ched, and yet nothyng the bet-
ter, nor nearer to saluacion. It
followeth what the Ninuites
do when they be conuerted.
Fyrst they beleue in the Lord.
second they faste. A man igno-
raunce of God, offendeth two
maner of waies, in body and in
soule, and bothe these offences
must be amended, if we wyll be
reconciled vnto God. By faith

D.iii.

the

The fyfthe Sermon

the minde is reconcyled vnto
god, and by abstinēce the body
is kepte in subiection, and the
wantōnes of cōcupiscence kepe
in obedience. But in thys cure
myserable and cursed tyme of
God (for synne) is great questi-
on, and controuersye moued,
not only concerning faith but
also fasting: of which two thin-
ges I iudge it mete somwhat
to be spoken of. As touchynge
faith it is not an opinion and
knowledge onely, but a behe-
ment, earnest and certayne per-
suasion of goddes promises in
Christ: and out of thys faith,
spryngeth all Godlinesse and
vertuous woorkes: and what
so euer spryngeth not hereof,
is synne.

+ And this faith the almighty
ty

Upon the Prophet Jonas.

116 fol

ty God confirmeth in his true
and vertuous people two ma-
ner of wayes: Inwardlye and
outwardly. Inwardlye by the
holy gost, who testifieth by hys
spirite with our spirit, that we
be the Chyldzen of God. Out-
wardly by preaching of Gods
woorde, and ministration of the
sacramentes. The preachynge
conteyne the innumerable be-
nefites and promyses of God,
made in the new testamēt and
the old, vnto vs in Christ, who
is that sede that should & doth
tread and breake the heade of
the serpent. Gene. iii. Jo. iii.

The Sacramentes be as
visyble wooordes, offered vnto
the Eyes and other Senses,
as the sweete sounde of the
word

P. iiii.

The fyfthe Sermon

word to the eare, and the holie
ghost to the hart. The numbze
of these sacraments in the pub-
lycke ministerye of the church,
be two. One of Baptisme and
the other of the lordes supper,
and bothe these teach and con-
fyrme none other thynge then
that the mercede of God saueyth
the faithfull and beleuers.

Therfore is the bread to the ho-
ly Supper called the bodye of
Christ, and the wine the bloud
of Christ, because they be sacra-
ments and seales of gods pro-
mises in Christ. This plaine &
symple doctrine of the Sacra-
ments were sufficient, if fraud,
gyle, treason, heresy, superstiti-
on, papistrie, ignozancye, arro-
gancye, miserie, and the malice
of men woulde suffer it. But
these

these iuels afoze reherfed, haue
called into question and con-
trouerfy, whether carnally, coꝝ
pozallye, and reallye, the preci-
ous body of Chziste be pzefent,
and how the communyon and
sacrament of his body shoulde
be ministred and vled. For the
refolution, & answerynge vnto
the whiche questions, I wyll
sincerelye and plainelye shewe
my mynde, accoꝝdynge to the
woꝝd of God.

Of the pzefence of Chzistes body
in the sacrament.

I wil not in this que-
stion say as much as
I wold oꝝ could, be-
cause of late daies
in this place it was
godly and learnedly touched.
But

The fyfthe Sermon

But yet somwhat must I saye,
because thignozance of it, bryn-
geth Idolatry: Idolatry bryn-
geth eternal Dānation, eternal
Dānation commeth not only to
thignozant, but also vnto him
that should in his vocation, re-
moue (or do his good will to re-
moue) thignozancy. I am ap-
poynted to remoue ignozancy:
thus therfore I pray you hear
how ye may remoue it. I wyll
keepe this orde. Firste I wyll
shew by mani arguments, that
ther is no corporall p̄sence of
Christes body in the sacramēt.
Thē wil I answer to the argu-
ments of the aduersaries that
wold haue it here.

The fyrst argument.

This I take of the name of
of Christes body, whyche
is

is like vnto ours in all thinges
except syn. He. ii. Esa. liii. And
incase it wer not in all thynges
like vnto oures (except sin, and
immortality) Sanct Paules
argumēt wold proue nothing.
1. Cor. xii. But oure bodyes be
one to teach one, measured cer
taynelye wyth quantyty and
quality, & occupy at one tyme,
one place: therfore so doth, and
euer hath done Christes body.
And thus woulde Paule proue
our resurrection because oure
bodies be as Christes is that
is risen, excepte synne and im
mortality. After that they saye
Christ hath now a glorified bo
dy, and so we haue not, it ma
keth nothyng for theyr pur
pose: for when Christ made his
supper, & instituted þe sacramēt
of

each

The fyfthe Sermon

of his death, he was a mortall
and passible man, subiecte vnto
the tyrany and violence of hys
aduersaries. Mea after his im-
mortalitie, he shewed manifest
token and argumentes of hys
pure, true and sensible huma-
nitye. Jo. xxi. i. Jo. i. For thapo-
stles syngers touched hym.
Farther saynt Paule sayth, he
Gal. Phil. iii. that Chryste shall
make oure bodyes lyke vnto
hys glorious body. Therefore
they do destroy the true & ve-
ry humanity of Christes body,
that say his bodye is in manye
places at one time, whiche roba-
beth hys body of al the qualy-
ties, quātities, and propertyes
of a true body. For scripture
of god confelleth that Christes
bodye is but in one place. And
many


119 fol.
vpon the Prophet Jonas.

many of the Popes Cannons
conspyre the same. Thus it is
wrytten.

*De cōsecrat. Distinct. ii. p̄ima qui
dēm. Donec seculum finiatur, sursum
dominus est: Sed tamē hic nobiscum
est vīritas domini Corpus enī in quo
resurrexit in vno loco esse oportet, ve
ritas autem eius vbique diffusa est.*

That is to say: Til the worlde
be ended, the lord is aboue: but
notwithstandyng hys truthe
is here wyth vs. The body, in
whych he ryse, muste be in one
place, and his verity is disper=
sed euery where.

The second reason.

 His is taken oute of
the nature and con=
dition of a sacramēt
whiche is this, that
the thing that is remēbred by
the sacrament be it self absent,
and

21

The fyfthe Sermon

¶ yet the signes or sacraments
take the name and nominatio
of the thinge represented and
signified by the signes, for a de
claration of the thyng that is
Done with the signes. So is it
in al the sacraments of the old
testament & the new: therefore
also in this Sacramente. The
thing it self in this Sacramēt,
that is to wit, the precious bo-
dye of Chyste broken, and hys
innocent bloud shed, be absent:
yet be the bread and the wyne
called the body broken, and the
blud shedding, according to the
nature of a Sacrament, to set
forth the better the thing done
and signified by the sacramēt.
¶ Ther is Done in the sacramēt
the memoꝝ and remēbraunce
of Chyestes Death, whych was
Done

upon the Prophet Jonas.

120 fol

Done on the Crosse, when hys
precious body and bloude was
rēt and torne, shed and poured
out for our sinnes.

With this agreeth the mynde
of S. Augustine. Ad Bonifac-

um. Epist. xxiii. Si enim sacramē-
ta quandam similitudinem earum re-
rum quarum sacramenta sunt, non
haberēt, omnino sacramenta nō essēt

That is to say: if Sacramen-
tes had not some proporcyon
and likenesse of the thynges,
whereof they be sacramentes,
they were no Sacraments at
all. And thus rather of the sy-
militude and significatyon of
the thyng they represent & sig-
nifye, they take the name, and
not that in deede they bee as
they be named.

So after thys maner is the sa-
crament of Chyrlles body cal-
led

The fyfthe Sermon

led Chyistes bodye: and the sacramentes of Chyistes bloude, called Chyistes bloude: and the Sacrament of faith, is called faith. As Saynte Augustine learnedly, and godly sayeth in the same argument. *Accedat verbum ad elemētum, vt fit sacramentū non aūt tollat elementū, vt fit sacramentum.* That is to saye: let the worde come vnto the Element and then is made the Sacramente. He sayeth not lette the word chaunge, or transubstantiate the Elemente (that is to say the substance and matter of the sacramente) and then is made the sacrament.

The thyrde reason.



If he were here in the sacrament bodely, & corporally he shuld euer

Upon the prophet Jonas.

120 fol

uerye daye suffer and shed hys
precious bloud. For the scryp-
ture saith: this is my body that
is broke for you, and my bloud
that is shedde for you. Luke
xii. i. Cozi. xi. But thys is not
true, that he daylye suffereth
payne and passion. Rom. vi. no
more is it true that he is in the
sacramente bodilye: for heauen
kepeth hym tyll the laste daye.
Ac. iii. Nether yet is the bread
after consecration his very bo-
dy. i. Cozin. xi. nor the wine his
bloud. Mat. xxvi. But y bread
remaineth still breade, and the
wine still wine after the worde
spoken, as they were before co-
cerning their substance, but the
use of them be chaunged.

The fourth reason.

Q. i.

The

The fyfthe Sermon



The scripter maketh no mention, but of one ascension, and of two comings, one past, and the other we loke for in thend of the world at the latter iudgement.

If their doctrine were true, ther shuld be infinite ascensions and infinite descensions. farther they cannot tel thē selues what is become of the bodye they saie to haue in the sacrament, when the accidentes and qualittes corrupte and be consumed.


Their glose vpon the Canon. *Tribus gradibus*, ait auolare in *Celum*, that is to saye: it flyeth into heauen, but we saye he was there before. They dare not

Upon the prophet Jonas.

12.2 fol

not say it corrupteth, nor is it is
turned into the substance of
oure bodies and soules: what
is there then become of thys
bodye

The fyfte reason.

 **D**Od had made by
thys meane hys
church in danger,
and subiecte vnto
Idolatri. For ther
be manye chaunces and cases
happen that may let the Priest
to consecrate, and then shoulde
the people worshippe an Idoll
for lack of the presence of Chri-
stes body.

These daungers maye
chaunce thre maner of waies
in the Priest, in the woordes,
and in the matter.

¶ ii.

The

The fourth Sermon

The priest if he be not lawfull-
ly consecrated, if he be an heret-
tyke, one excommunicated, or
a Simoniacke, he consecrateth
not. Magister Sententiarum
Lib. iiii. dist. xiii. See the glose
De consecra. dist. ii. cap. Quid
sit sanguis. In the wordes of
consecration, there is no lesse
daunger and dout. Fyrst many
of the p^r wyters be ignoraunt
wyth what wordes Christ con-
secrated. Iohānes Duns, and
Pope Innocent the thyrde lib.
de officio Misse. Part. iii. capi.
vi. & xiii. Do say the consecra-
cion to be cōprehended in thys
word, Benedixit.

Comester douteth the glose
vpon this Cannon: *Utrum sub*
figura where as the glossator
interpreteth these wordes in þ
Canon

Upon the Prophet Jonas.

Canon of the Masse (Iube hec
 perferri) that is to saye: Com=
 maund these things to be cari=
 ed. As though they were the
 wordes of consecration. The
 which opinion, the Massier of
 the sentence seemeth to fauoure
 in the place before named. If
 an heritike, saith he, wold take
 vpon him to vsurpe this miste=
 ry, woulde God send an angell
 frō heauen to consecrate his ob=
 lacion. But howsoever they a=
 gre vpon the wordes of conse=
 craciō, ther is yet another rule
 in theyr masse bookes, that the
 wordes must be perfectly pro=
 nouced, or els they do nothing.
 How shoulde thys be known,
 when they speake theym in sy=
 lence. Wel graunt they wolde
 crye or synge theym out, yet so
 A.iii. mighte

The fyfthe Sermon
mighte they elſſe be bayne, for
ther is alſo required the inten-
cion of him that wyl cōſecrate.
The mater muſt be ſuch bread
& ſuche wine as the gloſe ſpea-
keth of. de conſe. diſt. ii. Sicut
non ſanctificando. The whiche
properties, if they be abſent, no
thing is conſecrated.

The ſyxt reaſon.



If Chriſt be preſent
corporeallye, then
ſhal their ſacrifices
cease, as S. Paule
ſaith. i. Corinth. xi.
Ye ſhal ſee the Lords Death
till he come. He commeth after
they belefe and learning: then
ſhoulde they ſeace from ſacrifi-
ſing.

The

Upon the Prophet Jonas.

The seventh reason.

124 fol

If case they could dissolve and answer to every one of these reasons, yet could not Christs body be in the Masse, for it lacketh the word of God, that is to saye the bewynge of Christs deathe. Farther the Masse destroyeth, and dishonoureth the institution of Christ.

Solutions of theyr argumentes.

These I wyll comprehend al in thre poyntes. fyrste they contend by thauthorite of the fathers. The secdd bi these woordes of Christ: thys is my body. The thyrdd by the omnipotency of God.

Q. iiii.

Of

The fyfthe Sermon
Of the fathers authoritie.

When they be beaten by the
authoritie of Gods word, they
ste for helpe at the fathers au-
thoritie. Let theym make an-
swere: Is thys theyr opinyon?
When the Priest hathe spoken
these wordes: Thys is my bo-
dye, by and by the substaunce
of the bread to be chaunged, or
the substance therof to banyshe
awaye (I aske the question, be-
cause yet they be not fully agre-
ed therupon) & for it commeth
the corporall bodye of Christe,
wyth the same quality and
quantitie he was borne, lyued
and died in, so that ther hangs
in the ayre, in the priestes han-
des the accidentes and quali-
ties of bread, without any sub-
staunce, and so thus to be ho-
no-

upon the Prophet Io nas

127 fol

nozed there of the people. In
what Apostles wytinges finde
they thys doctryn? Or in what
mans wytinges that folowed
the Apostles wyth in. c. cc. ccc.
cccc. ccccc. cccccc. Sea. ccccccc.
yeares. If they can shewe thys
in anye autenticall wypter in
any worke that hath not bene
doubted of, I wyll beleue as
they doo. But that it maye be
knowne vnto you that the fa-
thers were not of theyr opinio
I wil propound vnto you cer-
taine coniectures.

fyrst we read not where there
was euer any contenciō about
the words of consecratiō, wher
they began, and where they en-
ded: neyther any thyng of the
ministers intencion, to bee of
such vertue they speake of.

The

The fyfthe Sermon

The second: the Elders neuer answered the Arrian that denied the equality betwene god the father, and God the sonne, wyth thys: Christ is God and equall wyth the father, for wee so honoꝝ hym in the sacrament. If the Catholycke church had so iudged of Christes bodelye presence in the Sacrament, as the new vpstart church doth, and hath done of late yeares, there coulde not haue bene a stronger argumente agaynste Arrius and his heresye.

The thyrde. Neither did the Marcionistes euer make suche a reason: though Christe seemed to haue the qualities and conditions of a naturall man, yet he had not theim in deede: for in the Sacrament of thys bo-
dye

By there seemeth to be the very
qualittes and condicions of
breaðe and wyne, yet is there
neither breaðe nor wyne in
deede.

If this opinion of the acci-
dentes, qualittes and sensuall
iudgemente of the breaðe, had
bene approued and takē in those
dayes for Christianity & Chri-
stiane religyon, howe woulde
this illucion and wytchcraft
haue defended (I pray you) the
Marcionist opynion & doubtles
nothyng more.

But Certullian agaynste
the Marcionistes doth reason
another wyse, and sayth: Christ
of the breað, that he toke, made
hys bodye, sayinge: this is my
body, that is to say a fygure of
my bodye,

The

The fyfthe Sermon

The fourth.

They vſed chalices of wood and glaſſe. De cōſecrati. Diſt. i. vaſa in quibus the woden chalices could ſoke in the wine cōſecrated, the glaſſen Chalices myght ſone haue bene broken: if anye of them both had containe the precious bloude of Chriſt, they wolde not ſo temerouſly haue vſed it.

The fyft.

The ſacramente was geuen to the chyliden in theyr hands to beare it home wyth them. Eccle, hiſt. Lib. vii. chap. xxxiii.

The ſyxt.

No ſcripture of God, neyther doctour of the Catholick faith taught euer Chriſt to be honored here in earth wyth candles and bowynges of knees,

The

Upon the Prophet Jonas.

127 fol

¶ The seventh.

In celebratyng the supper
the y sayd: lyft vp your hartes
meaning not to haue the mind
affixed in the sygnes and Ele-
mentes of the sacraments, but
in heauen. Whereof it maye be
easily gathered that thei neuer
thought of a corporall presence
here in the yearth.

¶ The eight.

Origen vppon the booke of
Leui. Declareth that the rema-
nentes and reliques of the sa-
cramentes were not kept to be
honored, but they wer burned:
who would handle his God so
cruelly I pray you as to burn
hym like an hereticke.

Also there is a decre in the Ca-
non lawe: Tribus gradibus,
the whiche commaundeth the
mi-

The fyfthe Sermon

ministers to receyue all the reliques of the sacrament: and it is the rule of Clement thyrde that lyued. Anno. M. C. lxxx.

In the meane time I speake no woorde of that foloweth (I shoulde saye wycked question) meete for Juggelours, inchauntoures, and wytches, and not for Christiane men, muche lesse for Diuines and teachers of gods people: in what momente of time the bread is tourned in to the body, and the wyne into the bloud, when the priest speaketh these words (Thys is my body) if they graunt at lest these to be the wordes of consecracyon.

Gabriell Biell. lect. xlviii. sayeth that the body is not presente: whyles thys oracion is

Upon the Prophet Jonas.

128 fol

a speakynge. (Thys is my bo-
dye) Sed tota oracio est referē-
da, ad vltimum instās ipsius o-
racionis, that is to say: the hole
oracion must be referred vnto
the last instance of it. And with
this opinion agreeth the glose
vpon the cannon law. De conse-
cracione. Distincte. ii. Cum om-
ne, saith that the consecratiō is
made only in the last letter:

And in another Canone,
Ante benedictionem thus he saythe,
licet verba successiue proferantur, nō
tamen successiue consecracio fit, sed
in vno instanti corumpitur panis,
scilicet in vltimo instanti pzelationis
verborum.

That is to saye: althoughe
the wordes be spoken one
after an other, yet is not the
con

The fyfthe Sermon

consecration made by a lytle & lytle, but in one instaunte (or punct of tyme the breade is altered, to say, in the last moment of the woordes spoken. After thys theyr wycked and Idololatricall doctrine, thys syllable (vm) in thys oracio: Hoc est corpus meū, to say, thys is my bodye, hath al the strength & vertue to chaunge and deifye the bread. But I praye you what Syllable is it that chaungeth, and deifieth the wine: for euen wyth them thes woordes seme to haue moze dyffycultye then the other. But let these illusions and craftes go, and let vs cleaue to the truth of Goddes woorde, and we shall be oute of all daunger.

A Question.

Thus

bpou the pꝛophet Jonas.

129 fol



Thus they say now: if
this opinion be ney-
ther of the Apostles,
nether from chanci-
ent doctozs, howe chaunceth it
to be so vniuersally taken, & for
so infallible & indoubied truth,
yea such a truth, as in case men
forsake all truth, & yet not con-
trary this truthe, is accompted
a man most chꝛistiane and true.

Answer.



Nothing is more expe-
diēt to answer direct-
ly vnto the questyon:
then to cōsider þ time
of our fathers. They thoughte
it best to name the sacraments
by the name of the thyng was
represented by the sacramēts.
Yet in manye places of theyꝝ
wꝛyttings, they so interpretate
R. i. them

The fyfthe Sermon

them selues, that no mā except
he wyl be wylfullye blinde, can
say but they vnderstode the sa-
crament to signify, and not to
be the thing signified, to cōfirm
a not to exhibit grace: to help,
and not to geue faith: to seale,
and not to wyne the promise
of God. Rom. iiii: to shew what
we be before the vse of thē, and
not to make vs the thyng we
Declare to be after thē, to shew
we are Chrises, to shew we be
in grace, and not by them to be
receaued into grace: to shew
wee be saued, and not yet to be
saued by them: to shew we be
regenerated, and not to be re-
generated by them: thus chold
doctours ment.

But when all good lear-
nyng, and the lesson of the ho-
ly

bpou the pꝛophet Jonas.

139 fol

Ipe scripture were drowned by
the Gotthes, and Mandales,
in Europe, Asia, and Africa,
and yet somewhat rescued and
caughte agayne by Charles
the greate. Anno. viii. C. Men
not acquaynted wꝛth the fra-
ses and beine of the scripture,
accustomed them selues to the
reading of doctoures, and leste
the worde of God.

Whereof followed amonge
other euyls, that in Fraunce
by certaine Italians this que-
stion to be very much and ma-
nye tymes reasoned vppon, as
touchyng the corporall presēce
of Chꝛistes bodye in the sacra-
ment. Against y^e which erroure
one Ihon Scot and one Ber-
teaud wrote a booke of the same
matter to Charles the great.

R. li.

But

The fyfthe Sermon

But the monkes and the pze-
stes Declined most vnto thopi-
nion of the carnall & corporall
pzeſe: wher vpon in the time
of Leo the nyntyeth, a Biſhoppe
of Rome. Anno. M. L. being a
monke, called a councel named
Uercelence: the whiche ruled
as chief pzeſidente and greate
maſter one Lanfrank a monk
& afterward biſhop of Cant.
He damned Berengarius: but
after that the ſame Berenga-
rius had recanted, one Nicola-
us Pope, aſſembled a counſell
of the Monkes of Italye, and
Prieſtes and ſo compelled Be-
rengarius to a recantacion.
whiche ye maye reade. De con-
ſecrat. diſt. ſi.

But here we will pauſe and
Deliberat a while vpo this re-
can

upon the Prophet Jonas.

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cantacion and scan it a litle. In this recantacion (mark it) is no mencion made of transubstanciation, but the breade and the wine are called the bodye and bloud of Chyste, and that the same are touched with the handes of the priest, broken, & torn with the tethe of the faithfull. This sentence is not admitted now a dayes among our scholasticall diuines. Beas the glose vpon the same Canone, sayth: (read the place.) Ther is more danger of heresy in Berenga words, then was in berengarius him self.

That recantacion of Berengarius sente the Pope into all the cities of Italy, Germanie & fraunce. But this Religyon coulde not bee well accepted.

R, iii.

noz

The fyfthe Sermon

nor iudged to be good of all mē
though Hildebrand the monke
and sorceroure confyrmed it.

Anno. m. lxxix. Wherefore they
excogitated, & dremed out trā-
substāciatiō, the which opinion
holpe for the the monkes of Be-
nedictes order. in theyr Ser-
mons. And because thys newe
and wycked Doctryne of tran-
substanciacion could not be re-
ceaved and admitted of all mē.
After two hundzed yeares al-
most, Innocentius the thyrde
confyrmed it in the counsell of
Laterane. Anno. M. CC. xv.
Sometyme beyng a Doctor of
Parisse. And that thys wycked
Doctrine myght take the soner
place, he bound men to auricu-
lar confessiō, wherein they per-
swaded mē to what they pleas-
sed

upon the Prophet Jonas.

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sed. Immediately afterward
began the beggynge fryers the
self Souldiours of Antichrist,
and mete persons to set for the
such abhominacion. At the be-
gynnyng of these monstres,
Honorius iii. bishop of Rome,
commaunded thys new byea-
dy God to be honoured. Anno.
M.CC.xvi. lib. ii. Decretal.
Tit. de celebra. Missarū. And
then beganne the pyndfooles
and cloisters to be made in the
churches, to receiue ther new
God in. And when the monkes
had farther entred into the cō-
sciences of the people, and whē
they had more inculcated & be-
ten to mens heades more this
new article of faythe, for tran-
substantacion: then all thother
of our belefe in Christ.

The

The fyfthe Sermon

The Pope began to excogitate more yet for the honour of thys new God. For when they had brought Christ from heauen to earth agayn, and so concluded he should be honored in the Sacrament, he thought it iniurye to let hym be wythout some solenne fest & dai, wherin people myght honour hym according to their decrees; wherbyppon Urbanus the. iiii. instituted the feaste that is called Corpus Christi. M. CC. lxii. Then increased the rable and Idololatriall nombze of pryuate Masses: and the honoring of thys bread, then was defended with sword and fire.

In the meane tyme manye godlye men were sore afflicted in theyr conscience, yet durste
not

not declare theyr grief, partlye
 for fear, partly because that so-
 phistry had blinded parte of
 theyr iudgementes. At length
 the Lord reised by godly men,
 yea here in Englād, Thonwicke
 life that resisted thys newe he-
 reticall doctrine. M. CCC. lx.
 viii. And now þ Lord be pray-
 sed, children know the vngod-
 lynes therof, & may se it plain-
 ly to be naught, if they wyl not
 be wylfully blynde. How chyl-
 dyshly they bragge of the doc-
 tours, now ye maye see. And e-
 uen the same do they wylth the
 wordes: this is my bodye: and
 with that omnipotency of
 God, as ye shal heare
 in the next Ser-
 mon.

The fyrte Sermon
vpon Jonas, made by
Ihon Hoper.

They object againste
the truth, as concer-
ning the absence of
Christes bodi in the
sacrament, the wordes of Christ
Thys is my bodye. Unto the
whych we answer briesly. The
wordes shuld be vnderstanded
accozding to the matter & pur-
pose they be spoken for: But e-
uery man knoweth, the mater
and purpose that Christ entre-
teth of is to make and institute
a sacrament: therfore ought e-
uery word to be taken sacra-
mentall: which is to attribute
vnto the sacramente, the name
of the thing signified and repre-
sented by the sacrament. Ther-
fore

133 fol.
vpon the p^rophet Jonas

foze they shuld not foze noz cō-
strain the sound of the woꝛdes
vse^d in the sacrament to make
of the sacramente an Idol by
false interpretatiō, wheras the
true sence of the woꝛd, maketh
but a necessary ceremonye, and
helpe to our infirme sayth. In
the Cannon lawe. Decretalib.
li. de verboꝝ. significat. Cit. xl.
ca. vi. Nō sermoni res, sed rei est ser-
mo subiectus, that is to saye: the
matter shuld not be cōstrayned
to the woꝛd, but the woꝛde to
serue the matter. Et capi. viii.
dum p^rop^rietas verboꝝum attendi-
tur, sensus veritatis amittitur, that
is to saye: when the nature of
the woꝛde is forced, the mea-
ning of the veritye is losse.
farther what shoulde moue thē
to Denye vs one trope in these
woꝛdes

The fyfthe Sermon

wordes, when they them selues
vse a great manye of tropes &
fygures: where as we vse but
one, and the same one to be in
the open worde of God: and al
theyrs to be without: and con-
trary to the word of god. Note
the wordes of Chyriste. Hoc est
corpus meum. That is to saye:
This is my bodye. What they
would make of this word (this)
they cannot tel: and hyther vn-
to they haue dysputed of it:
and yet not agreed. Reade I
praye the Gabryell biel. Ser.
xliiii. & Glossam super Canonē
Timozem Docet. Is, they inter-
pretate. Is made. The breade
they say is thaccidēt of bread:
but in the Cuppe they be con-
strayned to vse it vs a sygne,
Thys Cup is the new Testa-
ment

ment in my bloud: for they saye
the wine in the Cup, & not the
Cuppe. They know them sel-
ues how fondly they interpre-
tate these wordes, rather mali-
ciously, obstinately, and falsly,
then truely: we therfore thus
take them (Thys is my bodye)
that is to say: the Sacramente
of my body broken and geuen
for you: Ether this is the new
Testament, that is to saye: the
sygne of the new testament, or
the remission of sinne obtained
in the bodye of Christe broken
and torne for vs. S. Augusti-
lib. xx. contra Iulianū. capit. xxi.
hath these wordes.

Huius sacrificii caro et sanguis ante
aduentū Christi, per victimas simili-
tudinum promittebatur. In passione
Christi per ipsam veritatem redde-
batur. Post ascensum Christi per sa-
cramen-

The fyfthe Sermon

cramentum memorie celebratur.

That is to say: the fleshe and blud of this sacrifice before the comming of Christ, was promised by the sacrifices of similitude. In the passion of Christe they were geuen in dede: after the ascencion of Christ, they be celebrated by a sacramente of memory. And the glose Dist. ii. Tribus gradibus, saythe: Certū est, quod species quā cito dentibus teruntur, tā cito in celū rapitur corp⁹ Christi, that is to say: It is certain that as soon as the accidents & qualities of bread be broken wth the tethe, straightwaye the body of Christ is taken into heuen: so y^e their own doctors do not beleue that y^e very body of Christ is receiued in the sacramēt. If a man shuld then aske:
what

vpon the Prophet Jonas.

135 fol

What faith & opinio should the christian haue concerninge the presence or absence of Christs body in the sacrament. Ans.

The body of Christ should be considred in maner of waies, first as it was bozn of the blessed virgin, beyng in dede our very natual brother: Then as it was offered vpon the crosse, for the redēpcion of the world. And thus offered & put to hys passion vpon the crosse, we consider him in the sacrament: for the bread ther vsed is cald the body of Christ broken: and the wine the blud shedding. But the presence of Christs natural body, or the opinion of his presence, they so litle profit, that in very dede it doth rather hurte, and harne, as Christ said.

The

The fyfthe Sermon

The flesh profiteth nothyng.
Jo. vi. and againe: it is expedient
that I go away. We muste
therfore lyfte vp oure myndes
into heauen, when we fele our
selues oppressed wyth the bur-
den of synne, and ther by faith
apprehend and receaue the bo-
dye of Chyriste slayne and kyl-
led, & hys precious bloude shed
for our offēces: and so by fayth
apply the vertue, efficacie, and
strēgth of y^e merites of Chyriste
to our soules, and by that mea-
ues quyte our selues from the
daunger, damnacion, and curse
of God. And thus to be parta-
ker of the worthynes and de-
seruinges of Chyristes passyon,
is to eate the body, & to drynke
the blud. Therfore doth Chyrist
in the v. of Ihon, take eate, for
beleue

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vpon the prophet Jonas.

beleue, & beleue for eate, so many tymes. And S. Augustine saithe, *vt quid paras dentem et ventrem crede et manducaſti*, whye prepareſt thou the teeth and bely, beleue and thou haſt eaten. And whoſo euer eateth after thys ſorte the body of Chriſt, and drynke his blud, hath euerlaſting life. Then obiecte they: if we maye thus eat the body and bloud of Chriſt without the ſacrament, what auayleth it to haue anye Sacrament?

Answer.

¶ Gainſte theſe temptacions of the deuill, the vſe of the Sacraments wer instituted in the church.

The fyrſt temptation of the deuill is, he would bear the
S. i. Chriſt:

The syrte Sermon

Christian in hande the promy-
ses of Gods mercy to be false:
Therfore doth God confyrme
thē vnto vs by his sacramēts.

The second tēptacion when
the deuil perceyueth we beleue
the promises of God to be true
vniuersally, yet wold he make
vs doubt of them perticularly,
as though they appertayned
not vnto the priuate or syngu-
lar conscience afflycted. That
dout wolde God remoue in vs
by hys sacramentes, and faith,
they appertayne to the priuate
and perticular conscience af-
flycted, even as euerye priuate
man receaueth the sacraments
of the promyses.

The thyrde temptacyon.
The deuyll laboureth to take
from vs the knowledge of the
meanes

meanes of oure saluacyon, and
howe the promyses of God be
made ours, by the free grace of
God or by our merites.

The Sacramentes there-
fore whiche beholde and re-
present only Christe, do teache
vs that the meanes of our sal-
uacion, is onely in Christe. And
to put vs out of doubt where-
withall Christe hath merited
for vs the promyses of GOD
and thys grace of our saluaty-
on, the sacramente sheweth vs
it was with and by hys death
and blud sheddyng: and there-
fore hath he geuen the name of
hys bodye and bloude to the
sygnes and elementes of the
Sacrament. So the breade is
called the body broken, and
the wyne the bloude shedden:

S. ii.

Ad:

*to teach vs
that the
promyses of God
are made ours
by the free grace
of God or by our
merites. And to
put vs out of
doubt with-
all Christe hath
merited for vs
the promyses of
GOD and thys
grace of our
saluacion, the
sacramente
sheweth vs
it was with
and by hys
death and
blud sheddyng:
and therefore
hath he geuen
the name of
hys bodye and
bloude to the
sygnes and
elementes of
the Sacrament.
So the breade
is called the
body broken,
and the wyne
the bloude
shedden:*

The fyrte Sermon

Admonyshyng thee that in the receiuing of þe sacrament, thou shouldest not tary, nor occupye thy meditacyons and contemplacions in the breade & wyne, but in the merites of the bodye broken, and the bloud shedde. Whoso euer marke and vnderstand these thynges, eateth Christ: if he be ignorant hereof he is in daunger of eternall damnacion.

An other obiection.

They say: God cā do all thynges, therfore it is not impossyble for him to make hys body present in the sacrament.

We be not so addicte and geuen vnto humane ratyon, that we wyll beleue nothyng more then reason is able to accompte

upon the Prophet Jonas.

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compt and geue answer for.
But we beleue many thynges
that directly reason saythe we
shuld not beleue: As the incar-
nation of Christ, our resurrec-
tion, the making of the worlde,
thre persons in one Godhead
and one essence: and these thin-
ges we beleue because the ex-
presse word of God commaun-
deth to beleue it. But the trā-
elementacion and alteracion of
the bread, no place of the scryp-
ture commaundeth vs to be-
leue, but manye places forbyd
we shuld beleue it. Neyther do
the papistes agre among them-
selues what shoulde be the wor-
des of consecracyon: and yf we
had but that auantage of them
only, it were inough to declare
theyr transubstanciacion to be

S.iii,

no

The sytte Sermon
no part of Gods word.

It is a folye to object the
omnipotencye of God wyth-
out Goddes wooorde. God nor
doeth, nor can not do more the
he wyl do: and as fooly wyl do
they, makynge mencyon of a
miraculous presence of Chri-
stes body and do declare them
selues to be of Antichriste by
the same meanes. For he shall
Deceave the worlde (ye the be-
ste electes, if it were possyble)
wyth newe myacles. Math.
xxiii. ii. thes. ii. The myracle of
Christes visibie ascencion and
other expessed in the scryp-
tures of God, are sufficient for
the Catholycke Churche. And
the miracle of thynvisyble and
miraculous presence, we leaue
to them that be Deceaved with
the

Upon the Prophet Jonas.

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the spirite of erreure: for they
woulde haue now Chryste pre-
sente, but in anye case dumme
and wythout speche: a whyles
he lyued and coulde speake, the
members of the deuill hanged
him vpon the crosse.

Thus was the malyce of
the Deuill alwayes great a-
gaynst oure Saviour. Besore
he came into the flesh, he made
manye beleue he was come, be-
fore the time appoynted by the
Prophets was expired: when
he was come in Deede, then
wente he aboute to perswade
he was not come, nor was not
the Saviour of the worlde,
and neuer leste tyll he had kyl-
led hym, because he would not
denye but that the verye true
Saviour of the world was
S. lili. come

tab an. s. p. 139
in the 139th

at the end of
the 139th fol

The syrte Sermon

come. And now that in deade
he is ascended and departed
from vs accordynge to the
scriptures he goeth aboute all
he can to proue hym nowe to
be here: so that neyther befoze
hys commynge into the worlde,
noz at hys beyng corporallie
in the worlde, noz yet beyng
out of the worlde, he can not be
in peace, sure, and safe from
the assaultes and temptacions
of hys and oure mortall enne-
mye Sathan. But I knowe
howe the aduersaryes of the
truth perswade the people ma-
liciously to geue no credyte to
such as preach and teache the
truth. They say we condemne
the holy sacramente, and make
it of no estimation. But beleue
not their slaunders and lyes,
but

as yone
man is
hand

140 fol
vpon the Prophet Jonas

but heare or read our opinion,
knowledge, and godly estima-
cion we haue of the sacrament,
and then Iudge, and geue sen-
tence afterwarde. And here re-
ceyue myne opinion as touch-
ynge the forme and manner to
celebrate and vie the Sacra-
mentes.

The fourme and manner howe to
celebrate the sacramentes.

If were expedient to
intreate this matter
at length if time wold
serue. But yet in few
wordes I will say somewhat of
the sacramente of the Lordes
supper and also of baptisme.

Baptisme consisteth in two
partes. In the worde and the
elemente. The worde is the
preaching of the good & merci-
full

The fyrte Sermon

full promyses of Gods goodnes acceptinge vs into hys fauour and grace for the merits of Chyriste.

The whyche promyses be briezely comprehended in these wordes. Math. xxviii. I baptise the in the name of the Father, and of the Sonne, and of the holy ghoſte. Theſe wordes ſheweth the forme of baptiſme, and alſo that onely men, reaſonable creatures, ſhould be baptiſed. Mat. xvi. So is condemned the gentility, and ſuperſticion that hath bene vſed in the Chriſtening of bels. The matter and Element of this ſacrament, is pure water: what ſo euer is added, Oyle, ſalt, Croſſe, lightes, and ſuch other be thyn- uencions of men, and better it were

vpon the Prophet Jonas
 were they were abolished, then
 kept in the Church. For they
 obscure the simplicity, and per-
 fectnes of Christ our sauiours
 institution. I praye the kinges
 Maiesty and his most honora-
 ble counsel to prepare a ship as
 sone as maye be, to sende them
 home againe to theyr Mother
 church, the bosome, and breast
 of man.

The forme howe to celebrate
 the Lordes supper.



Ere muste be mar-
 ked ii. persons: the
 minister, & he that
 communicateth with
 the minister. These
 must come and assemble toge-
 ther as S. Paule saith. 1. Cor. xi.
 The

The fyrte Sermon
The dutye, and office of the
minister.



H doth best his of-
fyce, and is best in-
structed to minister
the sacrament, if he
in the ministracion
therof go as nere as is possible
to the fyrst institucio of Christ,
and thapostles. For Christ was
& is the wisdom of the father,
& the apostles had receiued the
holy ghost that broughte them
into all truth: therefore it must
nedes folow, theyr doings, and
ministracion to be most perfite,
holy, and religious.

How the minister should
prepare himself.

Inwardly & outwardly.
The inward preparacion
is if his mynde and soule
be

142 fol
vpon the Prophet Jonas.

he instructed & furnished wth
godlye Doctrine, and a feruent
spirite and zeale to teache hys
audience, to stablish them in
the truthe, and to exhort them
to perpende and marke well
the merites and deseruynges
of Christ.

The outward preparatyon,
the moze simple it is the better
it is, and the nerer vnto the in-
stitution of Christ and hys A-
postles. If he haue bread, wine,
a table, and a fayre table cloth,
let hym not be sollicitous nor
careful for the rest, seynge they
be no thynges broughte in by
Christe, but by Popes: vnto
whom if the kynges Maiestie
and hys honourable Coun-
saile (haue good conscience) they
muste be restored agayne: and
greate

The syxte Sermon

greate shame it is for a Noble kynge, Emperoure or Magistrate, contrarie vnto Goddes word, to detain and kepe from the deuyll or hys minister, anye of theyr goodes or treasure.

As the Candel, Vestimentes, Crosse, Altars: for if they be kept in the church as thynges indifferēt, at lēgth they wyl be mayntayned as thynges necessary. When the Minister is thus wel prepared with sound and Godlye doctryne, let hym prepare hym self to the distribution of the breade and wyne: and as he geueth the breade, lette hym breake it after the example of Chyste: he shoulde geue the bread, and not thruste it into the receauers mowthe. For the breaking of the breade hath

upon the Prophet Jonas.

143 fol

hath a great mystery in it of the passion of Christ, in the whych hys bodye was broken for vs, & that is signified in the breaking of the bread, whych in no case shoulde be admytted: therefore let the minister breake the round breade, for broken it serueth as a Sacrament and not hole. Christ did breake it. Mat. xxvi. Mar. xiii. Luk. xxii. And saynt Paule saythe: the breade that we break, is it not the comunyon of Christes bodye? i. Cor. x. Thus shuld the perfection of Christes institution bee had in honour, and the memory of the dead left out, and nothing done in this sacrament, & had not gods word to bear it. But alas God is accompted a foole, for men can vse the Sacrament moze religiouslye, de-

The fyrte Sermon

noutly, godly, and christianlye,
then Christ Gods sonne: as it
appeareth: for his fourme and
manner is put oute, and mans
deuyle, and wysdome is accep-
ted for it.

The duety and office of
the people.

The duetye of the receiuer
resteth in thre partes. To
saye, what he shoulde do before
the receiuyng of the Sacra-
mente, what he shoulde do in the
receiuyng of it, and what after
the receauyng of it. Before the
receauyng he shoulde prepare
and make ready hys minde, as
the commaundement of Saint
Paul is. i. Cor. xi. Let the man
proue and seache hym selfe,
and so forth. And thys maye
be done two maner of wayes.
Fyrst

upon the prophet Jonas.

144 fol
Fyrst towardes God, then to-
wardes man.

Towardes God he should
from the botome of hys heart
confesse his faults and synnes,
and acknowledge hys iust con-
demnacion: then should he per-
swade him self by true and liue-
ly faith, that God wold be mer-
cifull vnto him for the death of
his deare beloued sonne Iesus
Christ, done in hys body torne
and in his bloud shed.

He should prepare him selfe
towardes hys neighbour also.
Fyrste in case he hath hurt hys
neighbour in fame or goodes
he should reconcile hym selfe a-
gain, with restitution of them
both againe. He that thus pre-
pareth hym self, doth eat wo-
thelye the bodye of Chyste,
C. i. and

The syxte Sermon

and he that doth not thus prepare him selfe, eateth nothyng but the sacrament to his everlastinge dampnacion. I make no mencion here of auricular confession: as though that were a thing necessary to be done before or after the receauynge of the sacrament.

For thys confession is not of God, as theyr law doeth recorde. The glose vpon the Decree of penaunce. *Dystincti. v. in penitencia.*

In the receauynge of thys sacrament, ther be thynges requyred both in the inward man and also in the outwarde man. The inward preparacyon is when the man receauynge the breade and the wine, being subiectes

upon the prophet Jonas.

145 fol.

lectes and matters vnder the
iudgemente and censure of the
senses, the mynde is eleuated
and lyfte vp into heauen: per=
swadyng hym selfe by sayeth,
that as truely appertayneth
vnto hym the promyses and
grace of God through the me=
rites and deathe of Christe, as
he sensibly, and outwardly re=
ceiue the Sacramente, and
witnes of goddes promises.

And Doubte no moze of an in=
ward frendshippe, familiarity,
concord, peace, loue attonment
and fatherly pity and compas=
sion: through Christe by the
meanes of sayeth, then he dou=
teth that his mouth outward=
ly doth receyue the signes and
sacraments of Goddes mercy.

To excicate in vs thys sayeth.

C.ii.

and

The fyrte Sermon

and beleue in the merytes of
Christe: the bread is called the
body, and the wyne his bloude,
after the maner and frase of y
scripture.

The vtward behaufour and
gesture of the receauer, should
want al kind of suspicion, shew,
oz inclination of Idololatriy.
Wherefore seyng knelyng is a
shew and externall signe of ho-
nouryng, and worshippinge, and
heretofore hath greuous and
damnable Idololatriy bene co-
mitted by the honouryng of the
sacrament, I woulde wythe it
were commaunded by the Ma-
gistrates, that the communica-
tours, and receauers shulde do
it standynge oz syttyng. But
syttyng in myne opinyon were
best, for many consideracions.
The

upon the Prophet Jonas.

146 fol

The Paschal lambe was eaten standyng, whiche signified Christ yet not to be come, that shuld geue rest, peace, & quyetnes. Christ wyth his Apostles bled thys Sacramente at the fyrste, sittynge: Declaryng that he was come that shoulde quiet and put at rest both bodye and soule, and that the Fygure of the Passouer from thenceforth shuld be nomoze necessarye, nor that men shuld trauel no moze to Jerusalem once in the year, to seke and vse a sacramente of the Lambe to come, that shuld take awaye the synnes of the world.

After the recepyng of it, there shoulde be thanckes geuyng of al the churche, for the benefites of Christes death.

C. iiii.

The

The fyrte Sermon

There shoulde be prayer made
vnto god, that they might per-
seuer, and cōtinue in the grace
of God receiued. They shoulde
helpe the pooze wyth theyr al-
mes. This forme me thinketh
is moost lyke vnto the fourme
of Chryste, and the Apostles.
Howe farre the masse differeth
from this, al men know.

I praye God the best maye
be taken, and the worst lefte,
throughe oute all the world.
And al suche as be yet infyrme
by reason of long custome, and
lacke of knoweledge, let theym
praye **G O D**, and searche the
Scriptures, wythoute affec-
cyon. Suche as be peruerse
and obstinate, and wyll admyt
no reason, for them the ire and
Dyspleasure of God is readye
and

147 fol
vpon the Prophet Jonas.

and prest to punish them when
he seeth tyme . As it is to be
sene by the Corinthians. i. Cor. xi. that for the abuse of the sup-
per, manye of theym fell sycke,
and into dysseases. So wyll he
do wyth vs, if we neglecte hys
mooste perfecte , and Godlye
institution.

Let vs repente therefore
wyth the Penitentes from oure
former synnes, and beleue the
remysyon of theym for Gods
mercy in the deseruinges
of Christe . Farther lette vs
submytte oure selues, all oure
wyledome, and learnynge vn-
to hys woorde : and thynke
that Christe and his Apostles
haue instituted and bled, it can
in no waies be bettered by vs.

C. iiii.

And

The syrte Sermon

And you my gracious Lord & king restore the right vse of the supper of the Lord, as Josias dyd the ryghte vse of the Paschal Lambe. iiii. Regū. xxi. ii. Dara. xxxv. after the worde of God. The text now followeth of the fast of the Ninivites.

¶ Of fasting.

Ther was a fasting proclaimed, and wearyng of sackcloth from the greatest to the smallest.

Here be two thynges to be noted in the frutes, and signes of penitence. Fyrst concernyng the faste, and vilenes of the apparell. The seconde howe they fasted from the greatest to the smallest.

¶

148 fol
vpon the Prophet Jonas

Of fastynge and
sacke cloth.

The hipocrites of y^e world
when they heare of thys
fasting and putting on of sacke
clothe, damne strayghtwayes
the doctrine of faith, and teach
that God saueyth not onelye for
Christes sake, which only faith
apprehedeth: as though faith
could not only apprehende the
mercy of God, and yet haue fa-
sting annexed wyth her. But
thys present text confoundeth
thys erreure: for it sayeth the
Apostles fyrste beleued the
Lord, and then fasted. But lest
we shuld here erre, I wyl speke
a litle of fastinge, that we maye
loue rather to faste well, then
obstinatelye to defende a false
fast.

What

The syrte Sermon

What is fastinge.



Fasting is a moderate
ble and takynge of
meat and Drinke, least
the flesh should by ha-
boundaunce and to much of it,
rebell and overcome the spirit.
And this faste either it is con-
tinuallye, oz at certayne tymes
bled.

Continuallye, when as a
Christiane manne moderately
fedeth hys bodye wpyth thanc-
kes geuyng, for necessarie nu-
triment, and not for to abound
oz surfet. Thys fastynge and
abstinence, the scripture calleth
sobriety. i. Pet. v.

The faste done at certayne
tymes, is also eyther pryuate,
oz publycke. Pryuate when a-
ny man considerynge and wai-
yng

upon the Prophet Jonas
 ying his own infyrmities, bine-
 deth hym selfe from meates
 and Drynkes, to tame and ouer-
 come the vehemente, and las-
 ciuous inclinacions thereof, to
 the obedience and rule of the
 spirit. i. Cor. vii.

A publycke faste is, when
 for a publycke and Commone
 calamitye, trouble, or aduersy-
 ty, the Magistrates comaund
 a solemne and publycke absty-
 nence and fast.

But in bothe these fastes
 there muste be vsed a cyrcum-
 specte and Godlye dyligence,
 leaste in the abuse of fastynge
 we offende and prouoke the
 Ire and displeasure of G D
 the more agaynste vs: we may
 offende. Firste if wee faste
 for

The fyrte Sermon

for anye other purpose then to kepe the bodye in subiection to the spirit. Therefore it is to be taken heede of we faste not for merite or for custome.

The second is, we offend if we fast in the honour of anye creature. The thyrde, if for one fastynge daye we make three gloton festes, as the fashion is for the mooste parte. I woulde wythe therefore that the true fast & abstinence were brought in agayne, and then the Lorde would be pleased I dout not.

That they amend from the greatest to the smallest, we lern two thynges. Fyrste of what great efficacye the Sermon of Jonas was, that pleased all people both great and smal. The lyke hath not bene seene.

For

For it is easier for a Cooke to please an hundred Mouthes, wyth one mete, then a preacher to order one sermon or oracion to please ten heades. It were wel in our tyme if at euery sermon were one of the magistrates, and of the people conuerted: and at ten Sermones one byshoppe and one Priest. The second, the faciliti and promptnes of these Antiuities to beleue and amend theyr religion, and conuersacion, doth cōdemne the vngodlye obstinacye, and frowardnes of such, as detract and prolong theyr amendment and say they wyll beleue when the kyng cometh to age.

Thus the deuil geueth thē one occasion or other to defer their belefe. If the kinges maiestye,
and

The fyrte Sermon

and hys Nobles shoulde hate
the trueth, they wold say: how
can we beleue the Doctrin that
oure learned, and wyse Mag-
istrates detesteth. If the kings
magestye and hys nobles loue
and fauoure the best part, they
excuse them selues vpon the te-
der and yonge age of the king,
as though he hys Magesties
younge age or olde age coulde
make any religion of God true
or false: when in deade all ages
and powers be or oughte to be
subiecte vnto the religyon and
lawe made already, and geuen
to be obserued of and by all mē
of what sort condicion, or state
so euer they be of.

This thyng came
to

bpou the Prophet Jonas.

151 fol

the Kyng of Nini-
ue, who arose from hys
seate, doyng of hys ap-
parell, clothed him selfe
in sacke cloth.

It is not wythoute a syn-
guler Counsell of the holye
Ghost that thys kyng is men-
tionated of so copiously.

Neither that hys behauoure
and doynges after hys con-
uersion, is so diligently many-
fested.

Firste the Texte setteth
forthe the manner of hys con-
uersyon, and sayeth: he retour-
ned vnto God bpou the same
and rumoure of Jonas Prea-
chyng.

Wherefoze we learne howe
muche

The fyrte Sermon

Muche the truthe is woꝛthy to
be esteemed. seynge that a kyng
vppon the bzute thereof made
by hys people, embrased, and
resisted not (as now we se ma-
ny times Done by the greatest
part of the world.) Euen so did
Josias: as soone as he beyng
yet but a chylde, hearde of the
true boke of God, he embraced
it. iiii. Re. xxi. So dyd Dauid
and Josaphat heare a graunte
to the admonicions of the Pro-
phettes. All kynges therfore
and magistrates wuld herken
vnto the truthe, and learne it
theym selues oute of the lawe.
Deutro. xxi. But thys studie,
and knowledge of Gods lawe
in Prynces and kynges, the
byshoppes, priestes, and other
do let: bearynge them in hande
that

upon the prophet Jonas.

152 fol.

that it appertayneth nothyng
to theyr office to studie and la-
boure in the worde of God, but
the iudgement and study ther-
of to be committed vnto them:
and so by the same meanes, they
perswade & cause prynces ma-
ni times to persecute the truth
and verity by ignorance; as
the kynges of Israel dyd, that
burned the wytynges of the
prophets.

But most gracious kyng,
and ye my Lordes of his most
honorable councel. Ye haue not
only heard the rumour & fame
of Gods word, but wyth your
owne eares haue hearde your
selfe the truth, and ye do credit
and beleue the same: therefore
in all thynges expresse and de-
clare it in faete.

A. i.

And

The fyrte Sermon

And moost gracious kynge
take ye heede that the vertues
ye learne and be brought vp in
youth, ye practyse and exercise
them in age. And in case your
Magestye wil so do, beware of
one thing: poyson of flattery.
The whyche your Magestye
maye be as a good medycyne,
and not a poysn, if ye take hede
of it. It will be poysn, yf your
grace thinke your selfe to be at
al times, as flaterers wil beare
your hyghnes in hande to be.
It shall be a medycine, yf your
Magestye budye to bee the
same in dede, that flattery com
mendeth.
Your Magestye maye see
an Exemple hereof in kynge
Jehoas, that in hys youthe
fauoured, and sette forth the
truthe,

153 fol.
vpon the prophet Jonas.

truth, but in hys elder dayes
he fell from it, by the meanes
of flatterours that deceiued
him.

But youre Magestye shall
do best to followe thys Godly
king of the Ninuites, and em-
brace continually the worde of
the liuing God. And thus shall
your grace be the better able
to do, in case your highnesse
woulde haue before you euer
Sonday one Sermon, whych
shoulde bypge muche knowe-
ledge and grace into your high-
nes court.

Nowe foloweth the frute
of thys Godly kynges peni-
tence. For he rpfeth from
his seate, and putteth on sack-
clothe.

U. ii. Of

The sytte Sermon

Of thys we learne that in
fayth and true repentaunce, is
no diuersitie betwene the king
and a meane subiect. And thus
shall it be at the latter iudge-
ment. The ryche, the pooze, the
kynge, the subiecte the byshop,
the priest, all shall appere naked
befoze the trone of Chyste, and
be holpe nothyng there by a-
ny tytle or name of gloze. Here
the honoz & ryches haue theyr
estimacion and gloze. Let all
men therefore looke to amend
theyr faith and liuyng, here in
this world.

As for this external doing
on of sackecloth it was the ma-
ner at that tyme so to doo, and
declared their repentaunce and
amendement: And so I wolde
it were now. He that offen-
deth

154 fol
vpon the Prophet Jonas.

Deth in Apparell, he would remoue the Wyde thereof and goo soberlye: he that in meate, would vse more sobrietye. Yet no man should thyncke any holynes to be in the external vestiment, nor yet any hurt or dauacion in the meate: but the abuse of bothe, displeaseth God.

As for the vestimentes of the priest in the ministry, I wolde wyshe the Magistrates to remoue the, for they either shewe or not shewe vertue. If they shewe not, they vse theym in bayne: If they do declare and shew vertue, eyther the vertue is wyth theym in deede, or absente. If he that weareth them haue the vertue, whye sheweth it he to the worlde? If he haue not the vertue, then is he an

U.iii.

hy=

The fyrte Sermon:
hypocrite, to home God hateth.

The other frute of pen-
naunce of the Kinge with hye
Counsell, beyng converted to
God.



Here was as þe text
saith, a proclamacy-
on made througħ al
the City of Mintue,
by the commaundement of the
king and his counsell.

In thys Proclamacyon,
fyrste muste be marcked who
be the authours of thys Pro-
clamacion. Then, what is con-
tained in the Proclamacion.

The persons be the kyng, and
the Nobles of thys realme. In
these persons fyrste, note that
it is the kynges offyces, and
the Decrees of the realme, to
pouge their common wealthe
from

155 fol
vpon the Prophet Jonas.

from false religion, by Dub-
lyrke, and open Proclamati-
ons.

So dyd Nabuchadnezer,
Darius, and Cyrus, kynges
of mooste notable fame: there-
fore Christ calleth the Pryn-
ces, the Purces of the church.

And so I doubt not moost
Gracious kyng, but youre
hyghnesse wyll accordeinge to
youre tittle and style, purge
thys Church of Englande to
the purite and syncerite of
Gods worde.

Farther we learne howe
that the Prynces and Coun-
cellours of the realme, shoulde
bealpe forth the Godlye pur-
poses and statutes made for
the gloze of God wythin a
Realme.

¶. iiii.

So

The fyrte Sermon

So was thys kynges Godlye purpose holpe by hys counsell, so Dauid, so Iosias. In that the kyng and hys nobles doo confyrme the doynges of hys people, wee learne that Godly Magistrates shoulde not lette, but further and confyrme all godly purposes and vertuous studie of theyr people, when they studie amendemente of false relygion: so dyd Iosaphat, Ezechyas, and Iosias.

The sum of the proclamation.

It containeth the true and right form of repentance that pleaseth God, which is contained in foure partes.

Fyrste in outwarde sygnes
of

Upon the Prophet Jonas

156 fol

of heauynes. Then in callynge
vppon the Lorde. Chyrdlye in
leauynge the wycked and ac-
customed euell lyfe. Forthly in
the trust & confidence of Gods
mercy. Of these partes we will
speake somewhat by order.

Of the externall sygnes of
a penitent harte.



No notes of penāce
are here described: þ
one abstinence from
meat, thother lordi-
ty & vilenes of apparell: for af-
ter such losse, as natural mē say,
contraries are cured by contra-
ries. He that is geuen to hye
body, cannot please GOD by
penitence, excepte he come to a
sobernes: Neyther the proude
and arrogante apparelled, ex-
cept

The fyfte Sermon

cept he remoueth the exccesse and
abuse thereof.

I would, and exhorte ther-
fore as manye as dooe exccede
and offende in these two, to re-
tourne to penitence wyth the
kyng and people of Aynue:
if they woulde so dooe, they
shoulde not onlpe fynde grace
at Gods hande, but also moze
healthe and sobernes of bodye,
moze ryches in the cofert, moze
plentye in the Realme, moze
grace, wytte, and sobernesse in
theyr household.

That the beastes be tyed
bp also from theyr meate, it de-
clareth that the kyng and peo-
ple had to much a delite in wā-
ton and ouer muche gaineffe of
theyr beastes, whiche beyng
kepte out of theyr accustomed
pride

Upon the Prophet Jonas

157 fol

pryde, shoulde not alure theym
from theyr penitence, nor geue
theym occasyon to returne a-
gaine to the former evyll.

farther it pleaseth so the
Lorde to punysh the thynge
that allureth mannes frayle
nature to sinne. because the
sinne of manne shoulde the bet-
ter bee knowne: as wee see by
the kyllynge of the Leuyticall
beastes that neuer offended.
God woulde preach vnto man
that hys synne deserued none
other then presente and sodain
death: so dyd the Lorde punishe
and curse the yeaerlye that A-
dam and hys posterity myght
knowe it was not a lyghte
thing the transgression of god-
des commandement. Genes. iii.

so

The syrte Sermon

so do all creatures weepe and
mourne vntyll the tyme of the
reuelacion of the Chyl dren of
God. Romay. viii. And thus
pearthed he the beastes wpyth
man in the flud. Gene. viii.

The second signe.



Let men shuld thinck
that that abstinence fro
meates, or the castig
of of gay apparell for
certain daies, shuld deserue and
merit this fauoure and mercye
of God, it standeth in the pro-
clamacion, that they called con-
tinually vpon the Lord. That
is to say: they asked feruentlye
and contynually, healpe and fa-
uoure of God.

Note in the conuersion of
thys kynge, howe that he com-
maun-

upon the Prophet Jonas.

158 fol

maundeth not now to call vpon
straunge Goddes, but vpon
one true and liuing God.

Euen so shoulde we doe in the
dayes of oure trouble, accor-
dyng to the commaundement
of God and the example of all
the Patriarckes, Prophettes,
and the Apostles. But thys is
to be noted that the texte say-
eth, they shoulde call stronglye
vpon the Lorde: that is to saye
wyth a penitente harte, that is
sorre for the euyl, and wylling
to stude for euer after to doo
good. We call earnestly vpon
the Lorde two wayes: the one,
when we aske of God to tourn
and keepe from vs hys ire and
dyspleasure. The other when
wee desyre hym to take from
vs, and geue vs grace to pre-
serue

The fyrste Sermon

serue away from vs, the sinnes
that prouoked and merited his
displeasure and wrath.

But we offende in this be-
halfe, two manner of wayes.

Fyrst men cal vpon creatures.

The second they cal coldly, and
vnfaythfully, wythout an ear-

nest mynd to amend, and fapth
vpon the promyses of God, for

Christes sake. So dyd Saule
rather call to God to sauyde

payne, then for anye loue he
had to vertue. For some asigne

as the payne is remoued, they
retourne agayne to theyr olde

iniquyte, as pharaon. And so

The thyrde note of pe-
nsunce.

Euerp manne turned from
his wicked waies, and from

fraud

Upon the Prophet Jonas.

159 fol.

fraud and gile which they used
before.

This is the third proper-
ty of penance, without the
which wee be rather hypocri-
tes, then penitente Christians.
And the property is this to for-
sake all euyl, and fleshly studies,
and apply him selfe to vertue
and godlines.

Note fyrste that the terte
sayeth: Every manne toured.
If the kynge offended, the
Councell, the Bysshop, the per-
son, the parish Priest, every one
amended, so lette vs, except we
will perishe.

And what shall we do too
tourne from vs the Ire of
God, kyndeled, and inflamed.
Shal we by any mans merits
and deseruynges? No sayeth
the

The fyfte Sermon

the terte, but euerye manne amende for hym self. And so concludeth. Esay. lvi. Chapt. Jeremy. vii. And because Avarice as Saint Paule sayth is the mother and roote of al euill, the Proclamation of the kynge of Antiuities is, that they should leaue theyr force, violence, and oppression: and so make restitution of the falsse gotten goodes. Here lette all men learne howe to bee saued, that haue gathered together they care not whether wyth or agaynst the law, wyth or agaynst Charity.

Let them leaue doyng of thys vyolence, and oppression, and restore agayne all falsse gotten goodes, or else sure they wil pearish. So did Zacheus: Luke. xix. And other godlye men,

150 fol
vpon the prophet Jonas.

men, and rich men that repented. Let men loke vppon that wise saying of Salomon. Pro. xii. Spoile not the poore, because he is poore, nether oppres not thafflicted in the port. For the Lord will take vppon him the defence of his cause.

The fourth frutte of penitence.

Who canne tell whether God wyll be conuerted, & moued wyth pitie, tourne from the fury of hys wrath that we pearish not.

In thys texte we se to turn and howe the anger and displeasure of God, is a greate
x. i. matter

The fyfte Sermon

matter, and that to afflycte the
bode byth fastynge, to praye,
and to chaunge tholde wicked
life, is very expedient to winne
hys fauoure: but all these thin-
ges be in vaine excepte ther be
likewise a confidence, and true
faith in the mercy of God.

And thys is the thyng that
GOD moſte Deliteth in, when
the ſinner confeſſeth that he is
merciful for hys promiſes ſake
in Chriſt, and not for the woꝝ-
thines of his pennaunce. So
doth thys king in the ende of
his proclamacion ſet forth the
mercy of GOD to his people,
whereby bothe he and they be
ſaued.

That it ſemeth his oration
to haue a dout in it, truely not
with

upon the prophet Jonas.

151 fol

Withstanding that, he was ver-
ry well perswaded of goddes
mercy. For as Jonas propo-
ned nothyng but goddes Ire,
he maketh mencyon of hys
mercy.

The doute he putteth: ey-
ther to put away the sluggard-
nes of his people. eyther to de-
clare in hym self the fyght, and
battayle that is alwayes be-
twene the spirite and the flesh,
aboute Goddes promises. We
maye say also that in desirynge
worldely thynges of God, we
shoulde aske them wyth a con-
dicion. Math. viii.

We maye learne here to
put awaye dyspayre, and trust
to the Lords mercy, although
he threaten neuer so much our
destruction.

Ex. ii.

Also

The syrte Sermon

**Also here princes may learn
what proclamaciōs they shuld
make in setting forth of religi-
on: such as onlve extend to the
glory and mercye of GOD in
Christ. How the people accep-
ted this Proclamacion, I
wyl shewe in the
nexte Ser-
mon.**

CHAP. I.



182 fol
The Seuenth Ser=
mon vpon Jonas, made
by Ihon Hoper.

The text.

And when God saw
their workes, howe
they tourned from their
wicked waies, he repen=
ted of the euell whiche he
sayed he woulde do vnto
them and did it not.

We haue hearde howe thys
myghtye kynge at the Prea=
chyng of Jonas, corrected
both his faith, and manners.
And howe by publycke procla=
macion, he wylled all hys sub=
iectes to do the same. Of thys
fact of the Ninuities, we maye
r. iii, learn

The seventh Sermon

learne how that it is our office
to obey vnto al godly and ver-
tuous commaundments, pro-
clamaciōs, and decrees of prin-
ces, as many times as they co-
maunde amendement of rely-
gion and manners. But oure
people, and especially the mul-
titude of priestes be otherwise
affected: for they do dysobeye
both God and theyr kyng. It
were a charitable waye if they
haue anye thyng to obiecte a-
gaynst this reformation, that
the kynges Majestye and the
cōcil godly intēdeth, so bring
forth argumentes, & not force,
and violence of armoure.

God therfore seeth, that is
to say, approueth their woorkes
not because they wer clothed in
sackcloth, but because they tur-
ned

Upon the Prophet Jonas.

163 fol

ned from theyr wycked waies;
that they had chaunged theyr
false religion and restozed the
goodes again they had by vio-
lence and extozcion taken from
their neighbors, and euery mā
walcked in his vocacion. And
euen as the Lord pityed them
so wyll he doo vs yf we amend
our sayeth, and conuersacyon,
and lyue in oure vocacion ac-
cordinglye. Esay. lvi. Ezech. l.
xviii. But and if we hate not
from the bottom of our harts
the euell we haue committed,
we tary stil in deathe.

That God repenteth on the
euell he purposed to do vnto y
Niniuites, we learn that al the
threatnings of god be condicio-
nally, y is to say: to fall vpon vs
if we repēt not of our iuel dedes
That

The seventh Sermon

That is Godly shewed, Iere.
xviii. in these wordes.

Repente loquar aduersum gentem,
& aduersus regnum, vt eradicem & de
struam, et disperdam illud: Si peni
tenciam egerit gens illa a malo suo,
quod locutus sum aduersus eam, ago
et ego penitenciam super malo, quod
cogitavi vt facerem ei.

That is to saye: I wyll speake
quicklye againste the people or
kyngdom, to wast and destroy
them. If that people (agaynste
whom I haue deuyled) conuert
from theyr wyckednes, imme
diately I repente of the plague
that I deuyled to brynge vpon
them. The same may ye see. E
zech. xviii. zach. i. Tourne vnto
me sayth the Lord, and I wyl
turne vnto you: yet shulde not
God be accompted in constant
thoughe he punishe not as he
threat=

vpon the Prophet Jonas
 threathned, for thys is hys na-
 ture, that can not be chaunged,
 to receaue penitent sinners in-
 to grace. Elech. xlii. Math. xi
 Jo. iii. v. The heresy and false
 Doctryne of the Catharones,
 that denye mercy and remissi-
 on of synne to sinners, is Dam-
 nable and naught.

¶ The fourth chapter of Jo-
 nas. The Argument.

¶ The sum of this chapter is
 that God wil shew mercy
 vnto penitent and sorow-
 full synners, yea though al the
 world wold say nay. This mer-
 cy God declareth in this chap-
 ter, not only with wordes, but
 also with a metaphoꝝ and simi-
 litude of a tree.

¶ The diuision of the
 chapter.

It

The seventh Sermon

It is deuided into ii. parts. The first containeth howe Jonas was angry for þe mercy and compassion god took vpon the penitēt Ninuites: wherefore he is reprehended of god.

The second part containeth howe Jonas beyng in the felde, is taught of the Lorde by a tre that sodenly growed vp, and sodenly pearished agayne, that he dyd noughte to be angry wyth Gods doynges towardes the Ninuites: and declareth farther that he coulde do none other then saue them.

Therefore Jonas was sore discontente and angry, and he praide vnto the Lorde, and sayde: O
LORD

Lorde was not thys my
 saying (I pray the) whē
 I was yet in my Coun-
 trey: Therefore I hasted
 to flie rather to Tharsis.
 For I know wel inough
 that thou art a mercifull
 God, full of compassyon,
 longe sufferinge, and of
 great kindnes, and repen-
 test when thou shouldest
 take punishment.

Of this text we learne, fyrste
 how horrible and wycked the
 peruersenesse of our nature
 is, seynge Jonas (I can not tel
 upon what loue towards hym
 selfe) is angrye: and not wyth
 man, but with God, that wolde
 fauor

The seventh Sermon

fauoure of mercy, the sorowful
Niniuites. Seynge ther was
suche imperfeccion and infir-
mities in the holye Saynctes,
how much nede haue we to see
what lieth in vs miserable and
wretched sinners.

B Out of thys texte also we
learne what difficulty & hard-
nes is in the office of preaching;
if it be truly and wel done: con-
tinually whether it happē and
come to passe & he speaketh, or
it come not to passe, the Prea-
cher stādeth in daūger of oblo-
quye and contempt: We maye
se an example hereof in Jonas
that preached by the worde of
God the destruction of Nin-
ue: whyche if it had come so to
passe, they woulde haue called
Jonas a cruell tyraunte, and
seker

upon the Prophet Jonas.

100 fol

reker of blud. And now that he
seeth the city spared, he feareth
least he shoulde be accomted a
false prophet: not only amonge
hys obone countrimen the Is-
raelites, but also amonge the
Gentils, and then all his prea-
chyng shoulde be taken for a
mockerye. Thys contempt so
soze feareth Jonas, & he is ther
wythal so troubled, that he of-
fendeth god greuously. I may
accommodate y same fortune
vnto my self and others ryght
wel. When we speake for a re-
formation of the church, scho-
les, and polycyes. In to the
churche we wyll be to be putte
such ministers as can & would
teach the doctryne of the apo-
stles, and that they shoulde not
be knownen by theyr vestimen-
tes

The seuenth Sermon

tes, and Hauings, but by theyr
doctrine: Then, such as would
minister the sacramentes gra-
uely, religiously, and simply, as
Christe & his Apostles dyd. In
Baptisme, nothinge to be vled
but the word, & the simple and
bare water. In the Supper of
the lord, to vle the ceremonies
and rites of Christ and his apo-
stles, and al occasions of super-
sticion to bee auoyded. But al-
though this doctrine be as true
as chyll & his apostles be, yet I
perceiue displeasure, & great en-
mitytyle herebpō to me & to
other: yea not onlye vnto vs ſh
be subiects but also to ſ kinges
maiesty & his most honorable
council. But the lord keepe vs
out of tēptacion, & geue grace
and strength to do al things to
the

Upon the Prophet Jonas:

157 fol

the glozy of God, and to praye
for our enemyes. And as tou-
ching scholes, specially the vni-
uersities, they must be amended,
and good hedys and rulers ap-
poynted in the colledges, or els
the worde of God shall be hin-
dred alwaies by such as oughte
most to set it forth. Such God-
ly men as haue wher wal should
help & prouide to haue scholes
to brynge vp yowthe in euerye
where, through this realme: &
then shuld godly & learned chil-
dren occupy the place of supersti-
tious & ignorant men, where
withal this realme of England
is sore, & to much (God amend
it) pestered & hurt withal: this
myght bishops in theyr dioce-
ses helpe well, if they intended
as much good as they beare
the worlde in hande they dooe

The seventh Sermon

and bestow some part of theyr
exces vpon the towardly youth
of theyr diocesess. So might y
Nobilitie, & other worshipfull
men of the hye dooe: yea so
might euery person and curat
do, either with hys goods help
forth the truthe and old catho-
lycke faythe of Chryste, eyther
wyth their good wyls animate
them to learne the Doctryne of
the patriarkes, Prophets, and
the apostles: and such as haue
the talente of teachyng, might
rather teache, then play: helpe,
then hinder: buylde, then pull
downe: helpe forth, then draw
backe: promote GOD, rather
then the deuyl fauoure Christ
then Antichrist: agre wyth the
kyng, then conspire wyth the
Pope. As concerning the poli-
cye

Upon the prophet Jonas.

108 fol

cie, and refozmacion there of, I
haue sayd my mynd befoze: the
whych God geue grace it may
be accepted & folowed. If it be
not, yet I haue deliuered my
soule, & God shal requyre your
bluddes at your owne hande.
And incase anye man be offen-
ded with me for my true say-
ing, I hadde rather haue dys-
pleasure of all the worlde, then
of God, that is able to damne
both my bodye and my soule.
In y^e thyrde place Jonas put-
teth an excellent dyscription of
God, the whych we should wel
kepe in mynde: that he is a pit-
iful and mercyfull God, longe
suffering and of much clemen-
cy. Thys dyscription of God
agreeth with Gods owne wo-
des spokē to Moyses. ex. xxxiii.
V. i. the

The seventh Sermon

the which encouraged Jonas, & should do the same to vs if we were of god. Great (doubtles) was the synne of Jonas, that toke an occasiō to be angry by gods fauour and goodnes towards thys sorowfull Citie. Euen thus dyd the Pharises, that were angry at Christ, because he kept companie wyth synners. Jonas was then, as many me be now adayes, that thyncke wretched Sinners shoulde neuer fynde pardone for theyr synnes before God. Now followeth a farther description of Jonas faulte and impacience.

And nowe O Lorde
take my life from me (I
be-

upon the prophet Jonas.

109 fol

beseche thee) for I had rather die then live.

Of thys text we learne two thynges: fyrste howe soze and hapnouslye thys Jonas offended, that rather desired to die, then God shuld haue pity vpon these penytente people, by whose preservacio, he thought some shame and rebuke shoulde happen vnto hym: because hee did afore speake, and threaten their perdition and losse.

Muche better and more Godly dyd Moses and Paul, that wysshed rather their own harme, then the losse of the people. Also this texte declareth þe wearines and impacience of the fleshe, that wyl not suffer

V.ii.

the

The syxte Sermon

the troubles annexed vnto the
vocation, but rather wissheth to
dye, then to lyue. So dyd Eli-
as Desyre death. iiii. Reg. xix. so
that the text & experience dai-
ly sheweth the best day that e-
uer a true preacher shall see, is
the daye of hys deathe. But as
the deuyl hath vbled the voca-
cion of Bishops and Priestes
in this present tyme, ther is no
daye so terryble nor fearfull to
them, as the day of death. The
cause therof, me thyncketh S.
Augustine. Episto. cxi. ad
Valerium sheweth right well.
Ante omnia inquam, peto ut cogitet
religiose prudencia tua, nihil esse in
hac vita, et maxime hoc tempore fac-
lius et detius, et hominibus accepta-
bilis, Episcopi, aut Presbiteri, aut
Diaconi officio, si perfunctorie atque
adulatorie res agatur: sed nihil apud
deum miserius et tristius, et damna-
bilis.

upon the Prophet Jonas.

176 fol

That is to say: before al things
I desire that youre Godly pru-
dence would thynke nothyng
to be more lyght, facile, or toy-
full in thys lyfe, chiefely nowe
thys tyme, then the offyce of a
Bysshop, Priest, or Deacon, yf
the thynge be done lyghtlye or
hipocriticallie: but before God
ther is nothyng more misera-
ble, sorowfull, and damnable.

Nowe foloweth the aunswere
of God to this angry man.

God maketh answer to
angry Jonas.

Then said the Lord:
art thou so angry.

Of thys demaund & questy-
on of the Lord, we learne how
hee in a fume or hastye passyon
if a man may speake so of God
wyl

The seventh Sermon

will not cast away this infirme
and weake Jonas: but wyth
sufferaunce trayned hym to a
better and more aduised iudge
ment.

So doeth Esaye reporte
of Gods nature. Chap. xlii. He
will not put out the towne kind-
led. He dyd not onely consyde
the weakenes of the man, but
also the daungers and trouble
of hys pastozall vocacion. Wy-
tfully thefore doth god bear
wyth hym, and scoleth him to
a farther & better knowledge.
Of this mā we mai learn how
to beware of hasty & rage pas-
sions of Ire for if there be not
in all oure actes a moderacion
thereof, we shal neuer doo, nor
iudge thynges vprightly ac-
cording to knowledge. If me
would

171 fol
vpon the Prophet Jonas.

would remember this demaund
of God towarde Jonas, they
woulde not be so angrie when
they be rebuked for their faultes,
but rather thank thad moni-
toure for hys good admoni-
cion and warning of gods dis-
pleasure. Now foloweth the se-
cond part of the chapter.

And Jonas gate him
oute of the Citye, and
sat downe on the Easte
syde thereof, and there
made hym a Boothe,
and satte vnder it in
the shadowe, tyll hee
myghte see what shuld
Chaunce vnto the cy-
tye.

¶.iii. When

The seventh Sermon

When Jonas had no excuse to make, whye he was angrie, nor would not confesse his faulte (for he aunswereth not to the question God demaundeth of hym) he goeth hym selfe out of the City to see the end: whether the Ninivites wold perseuer in their penance begone or not. Of this we learne yf we be wrongfullye angrie, and admonished, yf we wyll not confesse the faulte, yet shuld we consyder, and waye it the more deepelye. In that he made him selfe a boote, we see wpth what simplicitie the good man was contented with all, and lyke wyse howe he hym selfe was contente to labour to make his own couche. Our Bishops, and Priestes haue

172 fol
vpon the Prophet Jonas

haue all thynges prepared to
theyr handes, God geue them
grace better to deserue it. The
texte sayeth.

The Lord GOD pre-
pared a wild vine, which
sprange vp ouer Jonas,
that he mighte haue sha-
dowe aboue hys heade, to
delyuer hym oute of hys
paine.

The Lord here purpoeth
to helpe the infirmities of Jo-
nas, and remoue the sinistre &
falle iudgemente he hadde of
Gods mercye, by the ymage of
a yong tree. He bryngeth forth
a yong tre that may geue sha-
dowe to Jonas, wherof Jonas
reioyceth verie muche. But
the

The seuenth Sermon

the Lorde queeleth it agayne
strayghtway and that maketh
Jonas eftsones angry. In the
myddest of hys fumes com-
meth the Lord, and by a colla-
cion and similitude betwene y
lymple tree, and the woorthye
Cytie of Ninive, hee sheweth
Jonas his faulte, that was an-
gry for the mercye shewed vn-
to the Citty. But in these thin-
ges, be thynges to be marked,
Fyrste in Jonas, then in God,
thyrddly in the tree.

In Jonas maye be seene
the ymage of a man that labo-
reth, and is oppressed with ma-
nye affeccions, and neuer con-
tented w the doinges of God.
We shoulde not followe thys
fault, but submyt oure iudge-
mentes to his wyl, Saying al
waies

waies & in al gods works, thy
 wylbe don, whether thou send
 vs myght or sorow, joy or pain
 for every thing shalbe to y best
 vnto those that loue the lord.
 Jonas also in thys hys per-
 uerse and stoward opinion to
 withdrabo y merci of god from
 the Ninuites, expresseth the
 noughty opinio that saith, that
 sinners can neuer be receyued
 into grace after they fall once
 fro the Lord. They wold abro-
 gate y greatest work of god, to
 say hys merce that it shoulde
 not woork where it pleaseth
 hym: but where as it pleaseth
 mans fancies to appoynte it.
 The Lord doth not ouely fa-
 uoure and bear with Jonas in-
 firmities, but also couereth
 him from the burnyng & heate
 of

The seventh Sermon

of the sunne, and also teacheth
him by the tree, that he is offen-
ded wout cause, what tree this
was it is not agreed vpon yet
among writers, but it maketh
no matter therof, it is ynough
wee knowe it was a tree wpth
brode leaues, wherby the lord
would succoure both the bodie
and knowledge of the infyrme
Jonas. That it grewe vp so-
denly, and withered away so-
denly, it beareth therein the y-
mage and proptye of suche
honours, riches, and treasures
as be in thys world: whych so-
denly ryle, and sodenlye fall a-
gayne. No man therfore shuld
hasarde or daunger his soule
for so brittle and frayle things.
And by the withering away
of thys lytle tree, God woulde
shew

upon the Prophet Jonas.

174 fol

Howe Jonas howe vncharita-
ble he was, angry that y great
Citie of Ninue was saued: as
though he had sayd, if it greue
the somuch for the losse of thys
lytle tre, shuld it not be a grea-
ter grefe vnto the, to se the de-
struction of so greata Citie.
For the tree sprange vp in one
nyght, and the Citie had stand
many hundzed yeares. Againe
for the tree, Jonas laboured
neuer a dele, but God buylded
Ninue. The tree is but one
thyng, the Citie hadde great
nombze both of men and catel.
And least Jonas myghte haue
sayd: yea, but all men of the Ci-
tie be euyl, therfore worthe to
pearish: but God addeth to the
mater and sayth: there were in
the citie aboue a hundzed and
twen.

The seventh Sermon
twentye thousande Persones
that knewe not betwene the
ryghte hande and the lefte:
that is to saye, chyldren, and
fooles.

Of thys dialoqe betwene
God and Jonas, we maye ga-
ther thys general, and vniuer-
sal doctrine: that god wil save
all penitente synners. i. Timo.
ii. for seying he gaue hys onely
sone for vs, whyles we wer yet
his enemies, how shuld it be, he
wold not in him giue vs al thi-
ges. Romaynes. viii. Mathe.
xi. But hercof cometh oure
losse and perdition, that we re-
pente not from oure euyl, as
the Proclamation of the king
of Ninive commaunded the
people, and subiectes thereof:
that

that woulde not onelye men
to amend theyr euell lines, but
also they shuld reſtore agayne
all false gotten goodes, and
make reſtitucio therof, as well
to God as to man.

Reſtitucion towardes God
is, when al honoure and glory
is geuen vnto hym, as Saynt
Paule ſayeth. i. Timotheus. i.
But thys glorye is, and hath
bene taken fro God by men of
euery ſorte, as well by thoſe of
the Eccleſiaſticall polycye, as
thoſe of the Ciuil policy.

Thoſe of the Eccleſiaſti-
call Polycye take awaye thys
honoure and praiſe from God,
two waies. One by neglecting
the true doctrine, the other by
defendynge of false doctryn.

By

The seventh Sermon

By negligence offend suche as
knowe God and hys ministerye
by the holy word of god, yet for
private respectes, ether for lu-
cre, or for feare of them selues,
suffer many tokens, monumē-
tes and ceremonyes of super-
stition: as is the diuersitye of
meates for religions sake, (yet
I approve the commaundemēt
of the Magistrates, that for a
Civile Policie, cause certayne
dayes apoynted to eat fysh in)
ymages. forbyddynge of marri-
age in the lent, the vse of suche
bestimentes or apparell as ob-
scure the mynysterie of Chri-
stes church, and representeth
the forme, and fashyon of the
Aaronicall mynisterie of the
old lawe, abrogated, and ended
in Christ: ether els seldome, or
never

upon the prophet Jonas.

176 fol.

neuer teach the people, neither
procure them to be taught. All
those I exhort to restitution, or
els doubtes they: theste wyll
bryng them to damnaciō. Let
them preach trulye the woord
of God, and minister hys Sa-
cramentes, after thinstitution
of Christ: and the they: harme
done in tyme past, shall not be
thought upon.

There be an other sort, that
refuse not onlye to mocke this
satisfactiō, but also obstinate-
lye maintaine and defend false
doctrine, and study to oppresse
the true doctrine. Of this sort
is no small nomber. But those
I exhort also to leaue they: e-
uill sayinges, and to make re-
stitution.

As many as be of the laytie;

3.1.

as

The seventh Sermon

as ther be called, that is to say:
not of the Publike ministerye
of the church, robbeth also god
of hys glozy & honoure. They
seke remedy for synne by ano-
ther meanes then through the
death of Christ, as by the mar-
chaundies of Masses, Indul-
gences. Inuocaciō of saintes,
the paines of Purgatorie: but
I aduise them to geue **G O D**
that, for it appertayneth onely
vnto hym. Harken vnto the
woord of God, and call vppon
hys name as he teacheth tho-
rowe Christ, in spirit and veri-
ty. And thancke hym for al his
giftes he geueth both to youre
bodye and soule. *Psalm 124*
At your death commend your
soules to him, for Christe that
died vnder Pontius pilate, as
Saint

upon the prophet Jonas.

177 fol

Sainte Steuen did. Act. vii.
And do not doubt of the deade,
for they be at rest alreadye, ei-
ther in heauen eyther in hell.
Jo. iii. v. i. Cor. xii. i. Tessa. iii.
Apocal. xii. Wherefore rather
geue thanks to god for them
then praye from them.

Of restitution to be
made to man.

In externall goodes
may a manne offend
thre maner of wayes.
In euell gettinge of
them. In euill keeping of them.
And in euill spending of them.
They be euil gotten manye
wayes. Fyyste when they bee
taken from an other, by Mur-
der Rape, Wyolencye, Crafte,
or Theft.
Thus offended quene Iesabel
3. ii. in la:

The seventh Sermon

taking away Naboths vine-
yard. iii. Reg. xxi. at length he
was toine wpth Dogges, for
her labour. Then be they eue
gotten by subtyties, fraudes,
corruption of lawes, by lying,
flattery, and such other. Let e-
uerie man make restitution of
goodes thus gotten, or els he
shal sure perish. Let the sedici-
ous, hurtfull, and daungerous
traytoure, that contrary vnto
Gods lawes, taketh weapon a-
gainste hys leage. Lorde and
kynge, restore booth hys harte
and hys goodes agayne, to the
kynges pleasure and com-
maundement. Let al men cese
from gettyng of theyr goodes
by thys unlawefull meanes:
and the goodes so gotten, lette
them restore againe. As zache-
us

upon the Prophet Jonas.

178 fol

us did. Luk. xix. And that they
may be þ better fensed against
thys vnlawful & vngodly get-
tig together of goodes, I pray
thē to read the Canon of saint
Paul. i. Tim. vi. Such as wyll
be rich. &c.

Goodes be euell kept. Fyyste
if thei exalt thē vnto arrogan-
cie and pryde, whiche bringeth
the contempt of other: and thē
if in the aboundaunce of goodes
thou forget God: Thyrdlye yf
haupnge goodes, thou cease
from labour, and put thy selfe
to ease, so that thou make thy
self profitable neither to God,
neither to the common wealth
thou dwellest in. Here offende
verye sore and daungerouslye
such as possesse the goodes of
the Church, and preache not,
3. iii. such

The seventh Sermon

such as haue stipends to teach
and teache not, wages to war
and warre not receaued for a
thousād souldiers, and serueth
not with fīue hundred: Such
as enioye Hospitalies, Almshouses,
and the prouision of
the poore to their own private
commoditie: To al these I say
repente ye, and make restitu-
cion.

Goodes bee euill spente,
fyrste, if they bee consumed in
an euell cause. Als when they
bee applyed to pryde and ex-
cesse in apparell or meate and
drinke, to the oppressyon and
hurte of the poore. Either to
fynde a greate companie of y-
dle and loytering men.

Then if they bee not bled
to a good vse, to the edifynge
of

upon the Prophet Jonas.

179 fol

of Christs Church the helpe
of the poore, the prisoners, and
such lyke.

For in the latter iudge-
ment, the Lord shall alke what
care and charge we had of the
poore. Math. xxv. And we see
the rich man damned, because
he gaue not to Lazarus. Luk.
xvi. Unto those also I saye:
repent ye, and spend the giftes
of God after knowledge and
vertue, yf ye wyl not, ye shall
all perishe. Luke. xiii. GOD
sleepeth not but seeth all oure
actes, and noteth oure doo-
ynges.

In case anye of theese men
(whether they be of the Eccle-
siasticall Politie, or the Ci-
uill pollicie of this youre real-
me, mooste Gracious kynge,

3. iiii,

and

The seventh Sermon

and you my Lordes of hys
most honorable counsell) detract
and wyll not make restitution
nor vse theyr goodes well, for
the offyce ye haue taken from
God, ye bee bounde to compell
them to do it. And fyrste of all
(because ther is no mā but syn-
neth) loke fyrste vnto your sel-
ues, and then with the kinge of
Aintue, and the nobles of hys
realme, repente ye, and restore
vnto God that is Gods, and
vnto mā, that which is for the
comfort of youre subiectes: good
lawes, and diligente execution
and vse of the same. Then
compell booth the spiritualtye
as they be called, and also the
temporaltie to make restitucio
booth to God and man accor-
dingly. And now the lord hath
geuen

180 fol
vpon the Prophet Jonas

geuen you peace, because ye
myght haue leasure todo these
thyngs, as Paule saith. i. Tim.
ii. Do therefore as Salomon
Dyd. iii. Re. viii. Abuse not the
peace in playinge sportes, and
pastime, but in the buildyng
of Gods temple, whych hath a
longe tyme layne desolate: Be
haue an example. Num. v. and
in any case let that example be
folowed. Ther be the gestes of
Josaphat the kynge wrytten
it. Para. xvi. in the whych are
thre notable thynges. First he
toke away and remoued from
hys people, Idolatry.

The seconde, he gaue them
true iudges, whose godly con-
ditions are wrytten in the same
booke. capl. xix. that feared the
Lorde, accepted in iudgement
no

The seuenth Sermon
no persōs, thirD. Thei receiued
no bribes, nor rewardeS.

The thyrD, he placed and a
poynted Priestes, not in one
place but in all the Cytyes of
Iuda; and not to the ende thei
shoulde playe and pastyme,
but to teache, and not euerye
thyng, but the lawe of God.
All these thynges muste ye do,
mooste Gracious kynge, and
you my honourable Lordes
of his highe and wise counsell,
if ye wyll lyue in peace, and
quyetnesse. I do not exhorte
your Maiestye nor your most
honourable Counsell lyghtly,
but vppon greate, and waigh-
tye consideracion to remoue al
these thynges, that be eyther
the Deuyls, ether mannes in-
uencion.

For

For in the scripture I fynde
that God manye tymes is of-
fended when we geue him but
half honour.

Howe well began Iehu the
kyng of Israell. iiii. Regum.
c. But because he remayned in
the synnes of Hieroboam, hys
kyngdome was not onelye
afflycted, but at length distroi-
ed also. Abolyth therfore god-
lye kyng, all iniquyte, and
permit not Masse nor such ab-
omination to any man wyth-
in your highnes Realme: no
not to the straungers, whiche
doubtlesse shoulde be an occa-
syon, of slander to your Re-
alme, and Subiectes. For Ala
the kyng of Iuda. iii. Regum
xv. remoued hys mother from
the rule, and Gouvernaunce of
the

The seventh Sermon

the Realme, because he hadde
an Idole in a groue, the which
her sonne the king bzent. The
your magestye muste instytute
true, sayethfull, and iudges of
good conscience. Then sende
suche priestes throughe youre
Realme, that haue these twoo
condicions. fyrste that they
teach, then that they teach the
word of God. If your magesty
do these things, then shall God
send peace and quietnes to his
pleasure. farther, God shall
make you a feare and tertoure
to fozen and straunge nactons
that know not the living god.
And thys youre magesty shall
auoyde the better, if ye beware
of flaterers, and thinke as Joa-
da in hys youthe fauoured the
truthe of God, and in hys age
by

182 fol
vpon the Prophet Jonas.

by flatterye departed from it.
iuii. Regu. xii. so the same euell
and daunger maye corrupte
your hyghnes. Then if it may
please you to commaund more
soudry times to haue sermons
before youre magestye, it wyl
not be a lyttle healpe to you, yf
they be wel made, wel borne a-
wayne, and well pzactised. And
sepyng there is in the yeaere, viii
M. vii. C. and. lx. hours, it shal
not be much for your highnes,
no nor for all youre houtholde,
to bestowe of the. lii. in the yere
to heare the Sermon of God.
If your magesty do these thin-
ges, the bloude of pooze people
shall not bee requyred at your
hands. But I rede both kyng
and counsell to be admonished
and to amende thinges amisse.

If

upon the Prophet Jonas.

If not, þ king of Ninive wyth
his people, shal rise at the later
Day, & condemn both king and
counsell to deathe. For they co-
verted at the preaching of one
man: yea at the preaching of a
straunger: we have not onely
heard the same by the mouthe
of straungers, but also by the
mouth of our own country me
and that many times. Let vs
therfore beleue and amend, or
els we must perishe.

God preserve for the death of
Christ, the kynges maiesty, all
hys honorable counsell

In the hole realme,

Amen.

¶ **CHAP. III.**

